Rulings of Legist-Doctors on The Question of Recital of Al-Fatihah

Imam Shafa'i and some other leading legist-doctors have inferred from the foregoing and a few other similar Traditions that it is obligatory to recite *surah al-Fatihah* in prayer whether one is offering it alone or in congregation, leading the congregation or participating in it as a *Muqtadi*, and offering an audiable prayer or an inaudiable. Imam Maalik and Imam Ahmad Hanbal, and other Scholars on the other hand, hold that if the worshipper be a *Muqtadi* and prayer is an audiable one, the recital of surah *al-Faithah* by the Imam will suffice for the *Muqtadis*. In that case, the Muqtadi should abstain from reciting it. But in all other circumstances one must recite surah *al-Fatihah* in prayers. The same view is supported by Imam Abu Hanifah who, further, believes that the recital by the *Imam* will do for the *Muqtadis* as well in *Rak'ats* that are offered silently.

Below we shall consider one of the sayings that have led these doctors to conclude as above.

(٥٨٥/١١٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا جُعِلَ الْاِمَامُ لِيُوْتَمَّ بِهٖ فَاِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَرَأَفَاَنْصِتُوا .

(رواه ابو داؤد و النسائى و ابن ماجة)

(585/113) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "The *Imam* has been appointed for on other reason than that the *Muqtadis* follow him. Thus, say *Allahu Akbar* when the Imam says *Allahu Akbar*, and listen in silence when he is engaged in recitation."

(Abu Dawood, Nasai and Ibn Majah)

Commentary: Some other Companions ؓ, too, have related, excatly in the same words, the advice of the Prophet ﷺ about listening quietly when the *Imam* is engaged in recitation. For instance, in the course of a long Tradition, quoted in *Sahih Muslim,* on the authority of Abu Musa Ash'ari ؓ, the afore-mentioned instruction is given in identical words. The Prophet's ﷺ exhortation, evidently, is based upon the Qur'anic injuction.

When the Qur'an is recited, give ear to it and pay heed (in silence) that ye may obtain mercy. (Al-A'raf7:204)	"وَاِذَا قُرِءَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ" (الاعراف . ٧: ٢٠٤)

Imam Abu Hanifah's view that even in prayer which is offered silently recitation by the *Imam* will suffice for the *Muqtadis* is derived from Sayyidina Jabir's ﷺ narrative mentioned, in their compilations, by Imam Muhammad, Imam Tahaawi and Imam Dar Qutni, on the authority of Imam Abu Hanifah himself. The report cited in Imam Muhammad's Muwatta reads:

"عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ مَنْ صَلّٰى خَلْفَ الْاِمَامِ فَاِنَّ قِرَاءَةَ الْاِمَامِ لَهٗ قِرَاءَةٌ ."

It is related by Jabir bin Abdullah ﷺ that the Messenger of Allah ﷺ said: 'Whoever offers prayers behind the Imam, the *Imam's* recitation is his own as well."

Note: The issue whether the *Muqtadi* should recite surah al-Fatihah behind the Imam or not has been the subject of a vehement controversy. And during the present century and hundreds of books have been written on it from both sides. But to go over the discussion here will not only be redundant, but can, also, be dangerous, in some ways, for the classes and the purpose for which *Ma'arif ul-Hadith*[1] is being written. The proper attitdue to adopt in such disputes is to think highly of all jurists-doctors, to have faith in their sincerity and to believe that whatever conclusions they have arrived at, in the light of the Qur'an and the *Sunnah* and the conduct of the companions ﷺ, are in good faith and none of them is guilty of falsehood or distortion. It is not, at all, opposed or antihetcal to aligning oneself with a particular school of jurisprudence. The path of justice and moderation pursued by Shah Waliullah رحمة الله عليه in *Hujjatullah-il-Baligha* is, in our view, the best and the wisest course in the current circumstances through which unity can be borught back into the disintegrated ranks of the Mulims.

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❶. The name of this book in Urdu.

Recital of The Qur'an by The Prophet ﷺ During *Fajr*

(٥٨٦/١١٤) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَءُ فِي الْفَجْرِ بِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَ نَحْوِهَا وَكَانَتْ صَلٰوتُهُ بَعْدُ تَخْفِيْفًا .

(رواه مسلم)

(586/114) jabir bin Samurah narrated that the Messenger of Allah ﷺ recited surah *Qaaf* and other *surah* like it in the *Fajr* prayers, and, later on, his prayers used to be light. (Muslim)

Commentary: Commentators have interpreted the concluding part of the above Tradition in two ways: One that the Prophet's ﷺ prayers after the *Fajr* service, i.e., those of *Zuhr, Asr, Maghrib* and *Isha* used to be lighter, and in the other recited less of the Qur'an as compared to *Fajr*, and the other that the Prophet's ﷺ prayers were usually long in the earlier days of Islam when the Companions were few in number and those who formed the congregation behind him were Muslims of the highest calibre, but later when the number of worshippers had increased and they included Believers of the second and third grades as well, the Prophet ﷺ began to offer comparatively shorter prayers as the more worshippers, the greater was the possibility of there being among them some weak, sick and faint-hearted people for whom long prayers could be tiresome.

Both the interpretations are correct from the factual point of view, but, to us, the latter appears to be more convincing.

(٥٨٨/١١٥) عَنْ عَمْرِو بْنِ حُرَيْثٍ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَءُ فِي الْفَجْرِ وَاللَّيْلِ اِذَا عَسْعَسَ . (رواه مسلم)

(587/115) It is related on the authority of 'Amr bin Hurayth that he heard the Messenger of Allah reciting *Wal-leyl-i-Iza-'as-'as* (i.e., *Surah al-Takwir*) in the *Fajr* prayers. (Muslim)

(٥٨٨/١١٦) عَنْ عَبْدِاللهِ بْنِ السَّائِبِ قَالَ صَلّٰى لَنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُوْرَةَ الْمُؤْمِنِيْنَ حَتّٰى جَاءَ ذِكْرُ مُوْسٰى وَ هَارُوْنَ اَوْ ذِكْرُ عِيْسٰى اَخَذَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَعْلَةٌ فَرَكَعَ. (رواه مسلم)

(588/116) Sayyidina Abdullah bin Sa'b ﷺ said that the Messenger of Allah ﷺ led us in prayer in Makkah and began with the *surah Al-Mu'minun* but when he had come to the reference of the Sayyidina Musa and Harun عليهما السلام, or to the reference of Sayyidina Isa ﷺ, a cough got the better of him, and he (stopped and) went into the *ruku'*. (Muslim)

(٥٨٩/١١٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَفِى رَكْعَتَىِ الْفَجْرِ قُلْ يَآ اَيُّهَا الْكَافِرُوْنَ وَقُلْ هُوَاللهُ اَحَدٌ. (رواه مسلم)

(589/117) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ recited in both *raka'at* of Fajr the surah *Qul ya ayyu hal kafirun* (*Al-Kafirun*) and *Qul hu wa Allahu ahad* (*Al-Ikhlas*). (Muslim)

(٥٩٠/١١٨) عَنْ مَعَاذِ بْنِ عَبْدِاللهِ الْجُهَنِىْ قَالَ اِنَّ رَجُلًا مِّنْ جُهَيْنَةَ اَخْبَرَهُ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِى الصُّبْحِ اِذَا زُلْزِلَتْ فِى الرَّكْعَتَيْنِ كِلْتَيْهِمَا فَلَا اَدْرِىْ اَنَسِىَ اَمْ قَرَأَ ذَالِكَ عَمَدًا . (رواه ابوداؤد)

(590/118) Mu'z bin Abdulalh al-Juhani related that a member of the tribe of Juha' na told him that once he heard the Messenger of Allah ﷺ recite, *Iza zulzilat* in both the *rak'at* of *Fajr* (The narrator, then, added that) he did not know whether the Prophet ﷺ had forgotten or did it delibertely. (Abu Dawood)

Commentary: The usual practice of the Prophet was to recite different surah in the two rak'at of a prayer. So, when he, once, recited the surah of *Iza zulzilat* in both the rak'at the Companion ﷺ, on whose authority the above Tradition has been related, felt uncertain if the Prophet ﷺ had done so unintentionally or intentionally in order to indicate that it, too, was permissible.

(٥٩١/١١٩) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُفِىْ رَكْعَتِى الْفَجْرِ قُوْلُوْا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَالَّتِىْ فِىْ اٰلِ عِمْرَانَ قُلْ يَا اَهْلَ الْكِتَابِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ . (رواه مسلم)

(591/119) Ibn 'Abbas related that the Messenger of Allah ﷺ used to recite the verses, *Qooloo aamanna billahi wa ma unzila ilaina*····· of *Surah Al Baqara*, and the verses, *Qul yaa ahl*

al-kitaabi ta'alaw ilaa kalimatin Sawaa-in bain-nana wa bainakum.......... of *Surah Aal-Imran* (respectively) in the two *Rak'at* of *Fajr*. (Muslim)

(٥٩٢/١٢٠) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ كُنْتُ اَقُوْدُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ نَاقَتَهُ فِي السَّفَرِ فَقَالَ لِيْ يَاعُقْبَةُ اَلَا اُعَلِّمُكَ خَيْرَ سُوْرَتَيْنِ قُرِئَتَا فَعَلَّمَنِيْ
قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ، وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ . قَالَ فَلَمْ يَرَنِيْ سُرِرْتُ بِهِمَا جِدًّا
فَلَمَّا نَزَلَ لِصَلٰوةِ الصُّبْحِ صَلّٰى بِهِمَا صَلٰوةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ اِلْتَفَتَ اِلَيَّ
قَالَ يَا عُقْبَةُ كَيْفَ رَأَيْتَ . (رواه احمد و ابو داؤد و النسائی)

(592/120) It is related by Uqba bin 'Aamir ﷺ "In a journey I was going along on foot, holding the reins of the Prophet's ﷺ camel in my hand. During the journey, the Prophet ﷺ said to me: 'Uqba, may I teach you two of the best *surah* of the Qur'an?' And, he taught (me) the *Surah Qul 'aoozu be rabbil falaqa*, and *Qul 'aoozu be rabbin naas*. He, then, felt that I had not been very happy with the choice of the two *Surah*. So, when the Prophet ﷺ dismounted for the *Fajr* prayers, he led the prayers by reciting both the *Surah*. At the end of the prayers, he turned towards me and said: '*Uqba*! What did you see and how did you feel?" (Musnad Ahmad, Abu Dawood and Nasai)

(٥٩٣/١٢١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي
الْفَجْرِ يَوْمَ الْجُمُعَةِ بِالٓمّٓ تَنْزِيْلِ فِي الرَّكْعَةِ الْاُوْلٰى وَفِي الثَّانِيَةِ هَلْ اَتٰى عَلَى
الْاِنْسَانِ . (رواه البخاری و مسلم)

(593/121) It is related on the authority of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ used to recite *Alif laam mim tanzil* (i.e., the *Surah As-sajda*) in the first rak'at of Fajr, and Halata al alinsan (i.e., Surah Ad-Dahr) in the second rak'at. (Bukhari and Muslim)

Commentary: All the reports concerning the recital of the Qur'an by the holy Prophet ﷺ in *Fajr* show that, generally, it used to be longer than in the other services, but, sometimes, he, also, recited the shorter surah like *Qul 'aoozu be rabbil falaq* and *Qul 'aoozu be rabbin naas* (probably owing to a special reason). It is, again, related that though the customary practice of the Prophet ﷺ was to

recite full *Surah* in a prayer, occasionally, he recited only a few verses from a surah. Similarly, at certain times, he recited the same surah in both the rak'at.

Dewelling upon the significance of the recitation of the *surah* of *Alif laam mim tanzilas-sajda* and *Ad-Dahr* in the *Fajr* prayer on Fridays, Shah Walliullah رحمة الله عليه remarks that "in both of them the events of he Last Day and Final Requital have been described most vividly, and, as it appears from the Traditions that the Hour (of Doom) is going to be on a Friday, the Prophet ﷺ preferred to recite them in the Fajr on that day, perhaps with the object of putting the people in mind of the Resurrection and Final Judgement. But Allah knows best.

During *Zuhr* And *Asr*

(٥٩٤/١٢٢) عَنْ اَبِىْ قَتَادَةَ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِى الظُّهْرِ فِى الْاُولَيَيْنِ بِاُمِّ الْكِتَابِ وَسُوْرَتَيْنِ وَفِى الرَّكْعَتَيْنِ الْاُخْرَيَيْنِ بِاُمِّ الْكِتَابِ وَ يُسْمِعُنَا الْاٰيَةَ اَحْيَانًا وَ يُطَوِّلُ فِى الرَّكْعَةِ الْاُوْلٰى مَالَا يُطِيْلُ فِى الرَّكْعَةِ الثَّانِيَةِ وَهٰكَذَا فِى الْعَصْرِ وَهٰكَذَا فِى الصُّبْحِ . (رواه البخارى و مسلم)

(594/122) It is related by Abu Qatadah ﷺ that the Messenger of Allah ﷺ used to recite *Surah al-Fatehah*, and, besides it, two other surah in the first two *rak'at* of Zuhr, and surah *al-Fatihah* alone in its last two *Rak'at* and, sometimes, (in the *Rak'at* that are offered quietly) he recited one or two verses audibly that we could hear it, and, in the first *Rak'at*, he made a long recital, and,in the second *rak'at*, he did not make it so long. And the same was his practice for the *Asr* and *Fajr* prayers.

(Bukhari and Muslim)

Commentary: It shows that, occasionally, in *rak'at* that are to be offered in silence, the Prophet ﷺ recited a few verses with such a loud voice that those offering the prayers behind him heard it. Commentators have remarked that it could be due to excessive absorption in prayers. And it was, also, possible that, sometimes, he did it intentionally so that people knew what he was reciting or he wanted to demonstrate by his action that it was quite legitimate if one or two verses were recited so loudly in *rak'at* that were to be

offered silently that the *Muqtadis* could hear them and prayer did not suffer by reason of it.

(٥٩٥/١٢٣) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهرِ بِاللَّيلِ اِذَا يَغْشٰى وَفِيْ رِوَايَةٍ بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى وَفِي الْعَصْرِ نَحْوَذَالِكَ وَفِي الصُّبحِ اَطْوَلَ مِنْ ذَالِكَ . (رواه مسلم)

(595/123) It is related by Jabir bin Samurah ﷺ that the Prophet ﷺ used to recite the surah *Wal-layl iza yaghsha* in *Zuhr* prayers. In another report it is stated that he recited the *surah* of *Subbi hisma rabbika- a'ala.* And a surah of almost an equal length in Asr prayers and a little longer one in Fajr prayers.
(Muslim)

During The *Maghrib*

(٥٩٦/١٢٤) عَنْ عَبْدِاللهِ بْنِ عُتْبَةَ بْنِ مَسْعُوْدٍ قَالَ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي صَلٰوةِ الْمَغرِبِ بِحٰمٓ الدُّخَانَ . (رواه النسائى)

(596/124) It is related on the authority of Abdullah bin Utbah ﷺ that the Messenger of Allah ﷺ recited the *Surah Ha-Mim ad-Dukha* in *Maghrib* prayers. (Nasasi)

(٥٩٧/١٢٥) عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّوْرِ . (رواه البخارى و مسلم)

(597/125) It is related by Jubayr bin Mut'im ﷺ "I have heard the Messenger of Allah ﷺ recite the *Surah Al-Tur* in *Maghrib* prayers. (Bukhari and Muslim)

(٥٩٨/١٢٦) عَنْ اُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلاتِ عُرْفًا. (رواه البخارى و مسلم)

(598/126) It is reported by Umm al-Fadl bin Al-Harith رضى الله عنها that she heard the Messenger of Allah ﷺ recite the *surah wal mursalati 'urfan* in Maghrib prayers.

(٥٩٩/١٢٧) عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَغْرِبَ بِسُوْرَةِ الاعراف فَرَّقَهَا فِيْ رَكْعَتَيْنِ . (رواه النسائى)

(599/127) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ recited the whole of the *Surah Al-A'raf* in the *Maghrib* prayers by dividing it between two *rak'at*.(Nasai)

Commentary: None of the surah mentioned in the above Traditions is among the shorter ones which, in the Islamic terminology, are called *Qisar*. On the contrary, all of them belong to the category of longer *surah*, called *Itwal*, and *Surah Al-A'raf* which has been mentioned in Sayyidah Ayshah's رضى الله عنها narrative, is, in fact, spread over one and a quarter *Juz*[1] of the Qur'an. In all the four Traditions, however, it is stated that the Prophet ﷺ recited the longer surah in the *Maghrib* prayers while from some of the Traditions, given below, we learn that his normal practice was to recite the shorter *surahs* in that prayers. Most of the authorities, however, are of the opinion that the facts appertaining to *Maghrib* prayer mentioned in the foreging narratives, showing that the Prophet ﷺ recited the longer surah, are merely incidental while, as a rule, he recited the shorter surah. This view is also supported by the letter writen by Sayyidina Umar ﷺ to Abu Musa Al-Ash'ari ﷺ which we shall take up later.

During *'Isha*

(٦٠٠/١٢٨) عَنِ الْبَرَاءِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِشَاءِ وَالتِّيْنِ وَالزَّيْتُوْنِ، وَمَاسَمِعْتُ اَحَدًا اَحْسَنَ صَوْتًا مِنْهُ (رواه البخارى ومسلم)

(600/128) It is related by Sayyidina Bara ﷺ " I heard the Messengr of Allah ﷺ recite the Surah *Wat-teen-i-waz-zaitoon* in *'Isha* prayers and I have never heard anyone possessing a better voice (than him)." (Bukhari and Muslim)

Commentary: From some reports quoted, again, in *Sahih Bukhari* and Sahih Muslim it appears that the event referred to in this Tradition took place in the course of a journey and the Prophet ﷺ had recited the surah *Wat-teen* in one of the rak'ats of the *Maghrib* prayers during it.

(٦٠١/١٢٩) عَنْ جَابِرٍ قَالَ كَانَ مَعَاذُ بْنُ جَبَلٍ يُصَلِّيْ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَاتِيْ فَيَؤُمُّ قَوْمَهُ ، فَصَلّٰى لَيْلَةً مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ

[1]. One of the division of the Qur'an 30 Juz (parts).

ثُمَّ اَتٰى قَوْمَهُ فَاَمَّهُمْ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ فَانْحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلّٰى وَحْدَهُ وَانْصَرَفَ فَقَالُوْا لَهُ اَنَا فَقْتَ يَافُلَانُ؟ قَالَ لَا وَاللّٰهِ وَلَاٰتِيَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبِرَنَّهُ فَاتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّا اَصْحَابُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ وَاِنَّ مَعَاذًا صَلّٰى مَعَكَ الْعِشَاءَ ثُمَّ اَتٰى قَوْمَهُ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ ، فَاَقْبَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى مَعَاذٍ فَقَالَ يَا مَعَاذُ اَفَتَّانٌ اَنْتَ ؟ اِقْرَأْ وَالشَّمْسِ وَضُحٰهَا، وَالضُّحٰى، وَاللَّيْلِ اِذَا يَغْشٰى، وَسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى. (رواه البخاری و مسلم)

(601/129) Sayyidina Jabir ﷺ said that Sayyidina Mu'az bin Jabal ﷺ used to pray along with the Prophet ﷺ then come and lead his people in prayer. One night he prayed the Isha prayer with him then came to his people and led them in prayer begining with (surah *al-Fatihah* followed by) *al-Baqarah*. A man turned aside pronouncing the salutation, and prayed his individual prayer and departed. (Since it was novel to shun the congregation) the people said to him, "Have you become a hypocrite?" He replied, "I swear by Allah that I have not, but I shall certainly go to the Messenger of Allah ﷺ and tell him." So he went to him and said, "Messenger of Allah ﷺ, we look after camels used for watering and work by day. After having offered the *Isha* prayer with you, Mu'az ﷺ came and began with *surah Al-Baqarah* (as he led us in prayer). The Messenger of Allah ﷺ then approached Mu'az ﷺ and said, "Are you a troubler, Mu'az?" Recite, *Wash shamsi wa duhaha*, the surah *Ad-Duha*, *Al-Layl iza yaghsha* and *Sabbihisma rabbika al-a'ala*." (Bukhari and Muslim)

Commentary: It seems that Sayyidina Mu'az ﷺ offered the *Isha* prayers twice with the Prophet ﷺ and as Imam of his people. The ulama are agreed that one of these must have been an optional prayer. Imam Sahfa'i believes that he offered the prayer in the Masjid Nabawi as *Fard* while when he led his people, he formed an intention of an optional prayer. That is why, Imam Shafa'i holds that one may offer one's *Fard* prayer behind an Imam who prays the supererogatory prayer. However, Imam Abu Hanifa and Imam Malik hold that one cannot offer one's obligatory prayers behind an Imam who prays that optional prayer. They believe that he led his

tribe in the *Isha Fard* prayers and formed his intention accordingly and since he was with the Prophet ﷺ at the time of *Isha*, he did not miss the opportunity of obtaining blessings of his prayers. He, therefore, offered his supererogatory prayers behind the Prophet ﷺ when he led the Fard Isha. A detailed discussion on this subject is found in *Fath Al-bari, Umadah Al-Qari* and *Fath al-Mulhim*.

Neverthless, the lesson the hadith offers is that the *Imam* should not lenghten his prayers to such an extent as to inconvenience the *Muqtadi* - the old and weak among them.

During The Namaz of Different Hours

(٦٠٢/١٣٠) عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ اَبِى هُرَيْرَةَ قَالَ مَاصَلَّيْتُ وَرَاءَ اَحَدٍ اَشْبَهَ صَلٰوةً بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فُلَانٍ قَالَ سُلَيْمَانُ صَلَّيْتُ خَلْفَهُ فَكَانَ يُطِيْلُ الرَّكْعَتَيْنِ الْاُوْلَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْاُخْرَيَيْنِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِى الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَيَقْرَأُ فِى الْعِشَاءِ بِوَسْطِ الْمُفَصَّلِ وَيَقْرَأُ فِى الصُّبْحِ بِطِوَالِ الْمُفَصَّلِ . (رواه النسائى)

(602/130) It is related by Sulayman bin Yaseer, the Taba'ee on the authority of Abu Hurayrah ﷺ, that he (i.e., Abu Hurayrah), (speaking of an Imam of his time), said: "I have never offered a prayer behind anyone which was more comparable to that of the Messenger of Allah ﷺ than the prayer offered behind him." Sulayman bin Yasaar added that I too, prayed behind that *Imam*. His usual practice was that he recited the longer surah in the first two and the shorter surah in the last two *Rak'at* of *Zuhr*, and kept the Asr light, and in Maghrib he recited *Qisar Msfassal*, and in *'Isha, Ausat Mufassal*, and, in *Fajr, Tiwal Mufassal*." (Nasai)

Commentary: The term *Mufassal* is used to describe the Surah of the last *Manzil*[1] of the Qur'an, i.e., from the surah *al-Hujurat* up to the end. It has, further, been divided into three parts: The surah from *al-Hujurat* to *al-Buruj* are callaed *Tiwal Mufassal*, from *al-Buruj* up to *al-Bayyinah* are called Ausat Mufassal, and from al-Bayyinah till the end of the Qur'an are called *Qisar Muffassal*.

Neither Sayyidina Abu Hurayrah ﷺ nor Sulayman bin Yasaar

❶. The Qur'an is divided into seven Manzils, each beginning with a particular surah.

has given the name of the *Imam* but it has no bearing on the substance of the report. What is material to our study is that the general practice of the Prophet ﷺ regarding recital in the five daily prayers was similar to what was done by the Imam, i.e., longer recitation in *Zuhr*, shorter in *Asr, Qisar Mufassal* in *Maghrib, Ausat Mufassal* in *'Isha*, and *Tiwal Mufassal* in *Fajr*.

"كَتَبَ عُمَرُ اِلَى اَبِىْ مُوْسٰى اَنِ اقْرَأْ فِى الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَفِى الْعِشَاءِ بِوَسْطِ الْمُفَصَّلِ وَ فِى الصُّبْحِ بِطِوَالِ الْمُفَصَّلِ" (نصب الرايه)

The Same advice is contained in Sayyidina Umar's ﷺ letter to Abu Musa al Ash'ari we have just mentioned. It reads: "Recite *Qisar Mufassal* in *Maghrib, Ausat Mufassal* in *Isha* and *Tiwal Mufassal* in *Fajr*. (Nasb-ur-Rayah).

Alluding to this letter, Imam Tirmizi has, also, mentioned the advice about the recitation of *Ausat Mufassal* in the *Zuhr* prayers.

Evidently, Sayyidina Umar ﷺ would have given the advice only when he had been led to it by the vocal or practical guidance of the Prophet ﷺ. Most of the authorities have, as such, held the letter of Sayyidina Umar ﷺ to be the main guiding factor regarding the length of the recital in the various obligatory services and the conduct forming to it as most comendable.

During The Friday Prayers And The Two 'Id Prayers

(٦٠٣/١٣١) عَنْ عُبَيْدِاللّٰهِ بْنِ اَبِىْ رَافِعٍ قَالَ اِسْتَخْلَفَ مَرْوَانُ اَبَاهُرَيْرَةَ عَلَى الْمَدِيْنَةِ وَخَرَجَ اِلٰى مَكَّةَ فَصَلّٰى لَنَا اَبُوْهُرَيْرَةَ الْجُمُعَةَ فَقَرَأَ سُوْرَةَ الْجُمُعَةِ فِى السَّجْدَةِ الْاُوْلٰى وَفِى الْاٰخِرَةِ اِذَا جَاءَكَ الْمُنَافِقُوْنَ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ . (رواه مسلم)

(603/131) Ubaydullah bin Abu Rafi' (son of the Prophet's ﷺ well-known attendent, Abu Rafi' ﷺ) narrated to us that Marwan, (when he was Amir Mu'awiya's Governer in Madinah), went to Makkah (for some reason) and appointed Abu Hurayrah to officiate (during his absence). So, Abu Hurayrah led the Friday Prayers, and, he recited *Surah al-Jumu'a* in the first and *Surah al-Munafiqoon* in the second *rak'at*, and remarked: "I

have heard the Messenger of Allah ﷺ recite the two *surah* on Fridays." (Muslim)

(٦٠٤/١٣٢) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيْدَيْنِ وَ فِي الْجُمْعَةِ بِسَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰى وَهَلْ اَتَاکَ حَدِيْثُ الْغَاشِيَةِ' قَالَ وَاِذَا اجْتَمَعَ الْعِيْدُ وَالْجُمْعَةُ فِي يَوْمٍ وَاحِدٍ قَرَأَ بِهِمَا فِي الصَّلٰوتَيْنِ (رواه مسلم)

(604/132) Nu'man bin Bashir ؓ narrated that the Messenger of Allah ﷺ used to recite *Sabbi-his-ma rabbikal a'ala* and *Hal atā -ka hadeethul ghashiyah* in the two *Eids* and Fridays, and if the 'Id occurred on a Friday, he recited the two surah in *Eid* and Friday prayers. (Muslim)

(٦٠٥/١٣٣) عَنْ عُبَيْدِاللّٰهِ اَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ اَبَا وَاقِدِ اللَّيْثِيَّ مَاكَانَ يَقْرَأُ بِهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْاَضْحٰى وَالْفِطْرِ فَقَالَ يَقْرَأُ فِيْهِمَا بِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَاقْتَرَبَتِ السَّاعَةُ . (رواه مسلم)

(605/133) It is related on the authority of Ubaidullah bin Utbah, (the nephew of Abdullah bin Mas'ud ؓ) that Umar bin Khattab (once) enquired from Abu Waqid al-Laythe what the Messenger of Allah ﷺ used to recite in the *Eidul Adha* and *Eidul Fitr*?[1] Abu Waqid replied" He recited *Qaf wal Quran-ul- majeed* and Iqatara-ba-tis sa'ah in both of them." (Muslim)

Commentary: From the above Traditions we learn that the Prophet ﷺ habitually recited the *Surah al-Juma* and *al-Munafiqoon* or *al-A'ala* and *al Ghashiyah* in the two *ra'kat* of the Friday.

In the two *Eids*, he either recited the Surah *A'ala* and *al-Ghashiyah* or of *Qaff wal Quran-ul-majeed* and *Iqatara batis sa'ah*.

We conclude from the Traditions concerning the recitation of Qur'an in the five daily prayers and those of Friday and the two

❶. Some commentators have remarked the Sayyidina Umar's رضی اللہ عنہ enquiry could, obviously, not have been due to ignorance or failure of memory. It is hard to imagine such a thing about him. What is more plausible is that either he wanted to test the range of information and memeory of Abu Waqid or to let others hear it from him or to seek the comformation of his own knowledge.

'Ids, discussed above, that:

(i) The general practice of the Prophet ﷺ was that he made long recitals in *Fajr*, and mostly recited *Tiwal Mufassal*, and in *Zuhr*, too, made fairly long rectials, and *Asr* and *Maghrib*, he kept light, and in Isha he preferred to recite *Ausat Mufassal*. But, occasionally, he departed from the practice.

(ii) The Prophet ﷺ neither commanded his followers to recite a particular *surah* in a prayer nor did he set aside any *surah* for a prayer. It is, however, clear that, generally, the Prophet ﷺ liked to recite certain surah in certain prayers.

Remarks Shah Walliullah رحمة الله عليه:

"The Prophet ﷺ preffered to recite some particular *Surah* in some prayers, but he neither determined them positively nor enjoined upon others to follow it as a rule. Thus, if anyone emulates his example, and, usually, recites those verses in the prayers, it is good, and whoever does not, there is no harm in it either."[1]

وقد اختار رسول الله صلى الله عليه وسلم بعض السور فى بعض الصلوات لفوائد من غير حتم ولا طلب موكد فمن اتبع فقد احسن ومن لا فلا حرج

"حجة الله البالغه" (مقصد دوم ٢)

Aameen at The End of *Surah al-Fatiha*

The first three verses of *Surah al-Fatihah*, which is uniformly recited in all the *Rak'at* of prayer, are devoted to praise and glorification of Allah, in the fourth, there is the affirmation of Divine Oneness, and the next three, with which the *surah* concludes, contain an earnest supplication to the Almighty to show the Straight Path, the the Path of Guidance. The sacred Prophet ﷺ has taught that *Aameen* should be said at the end of *surah al-Fatiha*, and, further, that when the prayer is observed behind the *Imam*, in congregation, the *Muqtadis* should, also, utter *Aameen* with the *Imam* at the completion of the *surah*. He has informed that the angels, too, say *Aameen* at that time.

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❶. Hujjat, Vol ii.

(٦٠٦/١٣٤) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمَّنَ الْاِمَامُ فَاَمِّنُوْا فَاِنَّهُ مَنْ وَافَقَ تَامِيْنُهُ تَامِيْنَ الْمَلٰئِكَةِ غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ.
(رواه البخاری و مسلم)

(606/134) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When the *Imam* says *Aameen* (at the end of *Surah al-Ftiha*), you, the *Muqtadis*, should, also, say *Aameen*. His previous sins will be forgiven whose *Aameen* conicides with the Aameen of the Angels." (Bukhari and Muslim)

Commentary: Various interpretations have been offered of anyone's *Aameen* synchronizing with the *Aameen* of the angels. The most convicing of them, however is that it denotes the *Aameen* that is said with the *Aameen* of angels, niehter earlier nor later. And the time of the angels' *Aameen* is when the *Imam* pronounces it. The Prophet's ﷺ observaton would, thus, mean that the *Muqtadis* should say *Aameen* when the *Imam* says it at the conclusion of *Surah al-Fatiha* for the angels utter *Aameen* at that very time. The decision of Allah is that all previous sins of the bondsman will be forgiven who says *Aameen* with the angels.

(٦٠٧/١٣٥) عَنْ اَبِیْ مُوْسٰی الْاَشْعَرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ فَاَقِيْمُوا صُفُوْفَكُمْ ثُمَّ لِيَؤُمَّكُمْ اَحَدُكُمْ فَاِذَاكَبَّرَ فَكَبِّرُوْا وَاِذَا قَالَ غَيْرِالْمَغْضُوْبِ عَلَيْهِمْ وَلَاالضَّالِّيْن فَقُوْلُوا اٰمِيْن يُجِبْكُمُ اللّٰهُ. (رواه مسلم)

(607/135) It is related by Abu Musa al-Ash'ari ﷺ that the Messenger of Allah ﷺ said: "When you begin to offer prayers, first correct your rows and make them straight; one of you should become the Imam. When the *Imam* says *Takbir*, you too say it and when he recites *Ghairil Maghdoobi 'alaihim wa-lad-dhalleen* (i.e., the last verse of surah *al-Fatiha*, say Aameen (if you will do so) Allah will grant your supplication for guidance made in *Surah al-Fatiha*." (Mulsim)

Commentary: Aameen, in fact, is an earnest request for the acceptance of the supplication and an admission of the truth, on the part of the bondsman, that he has no claim upon Allah for his petition to be granted. By saying *Aameen* after the supplications he beseeches Allah humbly to allow his entreaty and fulfil his need by His grace.

It is reported in *Sunnan Abu Dawood*, on the authority of Abu Zubair Numeiri ﷺ, "One night when we were going with the Prophet ﷺ we passed by a man who was supplicating to with profound earnestness and absorption. The Prophet ﷺ (on seeing him) remarked, 'If he set the seal on his supplication, it will, surely, be accepted.' 'The seal of what?' enquired one of the Companions ﷺ. 'The seal of *Aameen*[1], replied the Prophet ﷺ.

It shows that the pronunciation of Aameen after supplication one of the things that can be looked forward to for enhancing the prospects of its acceptance.

Should *'Aameen'* Be Said With A Loud Voice or In Silence?

It has needlessly been disputed whether *Aameen* should be said aloud after *Al-Fatihah* or in silence. Reports of both the ways of uttering it are found in the authentic compilations of the Traditions. It is, also, incontrovertible that among the Companions ﷺ and the *Taba'een* there were some who said it with a loud voice and some who said it silently. This, in itself, shows that both the methods are confirmed by the practice of the sacred Prophet ﷺ and were freely acted upon in his time. It could not be that Aameen was never said aloud during the lifetime of the Prophet ﷺ and some Companions ﷺ took it upon themselves to do so after his death. Likewise, it is inconceivable that the utterance of *Aameen* in silence was, at no tme, acted upon during the days of the Prophet ﷺ and yet some Companions ﷺ started doing so when he had passed away.

Be that as it may, both the methods were in vogue during the Prophet's ﷺ time. Later, some authorities concluded, on the basis of their knowledge and research, that the correct position was that *Aameen* was said loud enough to be heard by the other participants and it was what was mostly practised during the Prophet's lifetime although, occasionally, it was, also, uttered in silence. Hence, while to say *Aameen* silently was premissible, it was better and more commendable that it was said loudly. On the contrary, other concluded that *Aameen*, which is not mentioned in the Qur'an, ought to be said in silence and so was it done, generally, in the

1. Meaning "let it be so," "accept our supplication".

days of the Prophet ﷺ though, sometimes, it was also said with a loud voice, and, hence, it was preferable to utter it in silence, but to pronounce it loudly, too, was allowable. The difference among the legists, therefore, is only over the state of being superior and no one has challenged the legitimateness either of the two methods.

Rafa' Yadayn (Raisin Hands)

Indentical is the case with *Rafa' Yadayn* i.e., the raising of hands upto the ears in prayer. It is established beyond doubt that the Prophet ﷺ did it, not only at the time of saying Takbir *Tahrima* but, also, at bending low for *ruku*, at rising up from it, from sajda, and at standing up for the third *rak'at*. We learn it on the authority of a number of holy Companions ؓ like Abdullah bin Umar ؓ, Wail bin Hujr ؓ and Abu Hamayd Sa'idi ؓ. At the sametime, it is, also, known for certain that the Prophet ﷺ offered prayer by carrying out Rafa' Yadayn merely at the time of *Takbir Tahrima* and on no other occasion during the whole prayers as Abdullah bin Masud ؓ, Bara bin Aazib ؓ and many other Companions ؓ tell. Both the procedures, were current among the Companions ؓ as well as the *Tabe'een*. The difference among the legist-doctors, in this regard, also, is, thus, of choice and preference otherwise there is no question regarding the legality of the one or the other method.

(٦٠٨/١٣٦) عَنْ عَبْدِاللهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَمَنْكِبَيْهِ اِذَا فْتَتَحَ الصَّلٰوةَ وَاِذَا كَبَّرَ لِلرُّكُوْعِ وَاِذَا رَفَعَ رَاسَهٗ مِنَ الرُّكُوْعِ رَفَعَهُمَا كَذَالِكَ وَقَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَبَّنَا لَكَ الْحَمْدُ وَكَانَ لَايَفْعَلُ ذَالِكَ فِي السُّجُوْدِ . (رواه البخارى ومسلم)

(608/136) Abdullah bin Umar ؓ narrates that when the Messenger of Allah ﷺ commenced the prayers, he raised both the hands up to the shoulders (as he said *Takbir Tahrima*), and, (also), at the time of saying *Takbir* for bowing low for *ruku*, and, in the smae way, when he rose from *ruku*, he, also raised both the hands like that, and siad: *sami Allahu liman hamidah*, but he did not do so in Sajdah. (Bukhri and Muslim)

Commentary: In this narrative of Sayyidina Abdullah bin Umar ﷺ, the raising of hands is mentioned only at the time of bowing down for ruku and rising from it, in addition, of course, to *takbir tahrima,* and it is distinctly stated that the Prophet ﷺ did not do so in *sajdah.* But from some of his other reports, quoted, again in *Bukhari*, we learn that the Prophet ﷺ, also, raised his hands while rising up for the third *rak'at.* And in the narratives of Maalik bin al-Huwayritha and Wa'-il bin Hujr, cited by Imam Nasai and Imam Abu Dawood, the raising of hands at the time of *sajdah,* as well, is mentioned which has been speciafically denied by Abdullah bin Umar ﷺ.

In truth, each of these reports in correct, and conformity between the statement of Maalik bin Al-uwayrith and Wa'-il bin Hujr that the Prophet ﷺ carried out *Rafa' Yadayn* at the time of kneeling down for *sajdah* and rising up from it and that of Abdullah bin Umar ﷺ that he refrained from it in *sajdah* can be obtained by concluding that the Prophet ﷺ did so only occasionally which was seen by Maalik bin al-Huwayrith and Wa'-il bin Hujr but, by chance, Abdullah bin Umar ﷺ did not see the Prophet ﷺ carrying it out, and, therefore, he repudiated it on the strength of his knowledge. Had the Prophet ﷺ been performing it always or frequently, a Companion ﷺ of the stature of Abdullah bin Umar ﷺ could not remain unware.

(٦٠٩/١٣٧) عَنْ عَلْقَمَةَ قَالَ قَالَ لَنَا ابْنُ مَسْعُوْدٍ اَلَا اُصَلِّى بِكُمْ صَلٰوةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى فَلَمْ يَرْفَعْ يَدَيْهِ اِلَّا فِى اَوَّلِ مَرَّةٍ .

(رواه الترمذى وابو داؤد والنسائى)

(609/137) It is related by 'Alqamah, the favourite pupil of Abdullah bin Masud ﷺ, "Once Ibn Ma'sud ﷺ said to us: 'Let me show you how the Prophet ﷺ prayed.' On saying it, he led the service in which he performed *Rafa' Yadayn* only once (which *Takbir Tahrima*) (and) did not perform it again, at all."

(Tirmizi, Abu Dawood and Nasai)

Commentary: Sayyidina Abdullah bin Mas'ud was one of the celeberted Companions ﷺ who had been specially instructed by the Prophet ﷺ to stand close to him, in the fron row, in prayers. In order to teach his pupils how the Prophet ﷺ offered prayers he led

the prayers, and, he raised the hands upto the ears only once, i.e., at the time of *takbir tahrima.*

It will now be admitted, on the basis of the above Tradition, that what Abdullah bin Umar ﷺ and other have said about the carrying out of *Rafa' Yadayn* while bowing down of ruku and rising from it, also was not the usual practice of the Prophet ﷺ or else Abdullah bin Mas'ud ﷺ who used to stand near him in prayer must have known it, and, he would not, in any case, have omitted it when he was demonstrating to his pupils the Prophet's ﷺ characteristic way of offering prayer.

Taking all the reports together, it should not be difficult to conclude that the holy Prophet ﷺ observed *Rafa' Yadayn* in prayer as well as he did not. Sometimes, he raised the hands up to the ears only at the time of *takbir tahrima*, and, sometimes, while bowing down for ruku and raising from it as well, and, on a few occasions, it, also, happened that he did so as he knelt down for *sajdah* and rose from it.

From their repeated observation and experience, Companions ﷺ like Abdullah bin Mas'ud ﷺ felt that the omission of *Rafa' Yadayn* was the rule in prayers while those like Abdullah bin Umar ﷺ thought that its observance was the right thing. The same divergence persisted in the views of *Taba'een* and the latter days theologists.

Imam Tirmizi, after reproducing the aformentioned narrative of Abdullah bin Umar ﷺ and pointing out that such-and-suh other Companions ﷺ have related in the same vein, observes that "some Companions ﷺ of the Prophet, as for instance, Abdullah bin Umar ﷺ, Jabir ﷺ, Abu Hurayrah ﷺ and Anas ﷺ have adopted *Rafa' Yadayn*, and, similarly, such-and-such among the *taba'een* and latter-day legists, too, consider it correct."

Proceeding, he quotes the narrative of Ibn Mas'ud ﷺ showing the omission of *Rafa' Yadayn* and another identical Tradition related by Bara' bin 'Aazib ﷺ and remarks that "a number of Companions ﷺ have decided in favour of the omission of *Rafa' Yadayn*, and, similarly, such-and-such of the *Taba'een* and latter-day legists, too, consider it to be correct."

In sum, like the pronouncing of *Aameen* loudly or in silence,

both the raising of hands up to the ears and its omission are established by the practice of the sacred Prophet ﷺ. The variance of preference among he Companions ؓ arose because by their intution and understanding and study and observation of the settled behaviour of the Prophet ﷺ some of them felt that the omission of *Rafa' Yadayn* was the regular thing in prayer, and when *Rafa' Yadayn* had been carried out, it was only for a time — Companions ؓ like Ibn Mas'ud ؓ were of that view and legist-doctors like Imam Abu Hanifah and Imam Sufyan Suri have decided in favour of it — while Companions ؓ like Abdullah bin Umar ؓ and Jabir ؓ thought otherwise and by it, and the difference, again, was only overexcellence and perfection, otherwise the propriety and legitimateness of neither of the two acts, the carrying out of *Rafa Yadayn* and its omission, has not been changellenged by anyone.

RUKU AND *SUJUD*

Clearly, prayer signifies the expression of one's humbleness, by word and deed, body and soul before the Almighty, in a particular way. This is the essence of *qiyam* and *q'ood*, *ruku* and *sujud*, and all that is recited in them. Among the various postures of prayer, however, the foremost manifestations of submissiveness and himility are *ruku* and *sujud*. To keep the head high is a sign of vanity, and to keep it low is a sign of self-abasement. To bend it down before anyone in the form of ruku is an extraordinary gesture of reverential homage which is to be paid exclusively to Allah, and *sajadah* is its ultimate form. In *sajadah*, the bondsman places his forehead and nose on the ground which are the most honourable parts of the human body. Hence, *sajadah* and *ruku* form the most essential factors of prayer, and, owing to it, the sacred Prophet ﷺ has enjoined that these acts should be performed fittingly and in a becoming manner and exhorted us, through the spoken word as well as his own example, to exalt and glorify Allah and suppliate Him earnestly in these postures.

Performance of *Ruku* And *Sujud*

(١٣٨/٦١٠) عَنْ اَبِىْ مَسْعُوْدٍ الْاَ نْصَارِىْ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُجْزِئُ صَلٰوةُ الرَّجُلِ حَتّٰى يُقِيْمَ ظَهْرَهٗ فِى الرُّكُوْعِ وَالسُّجُوْدِ

(رواه ابوداؤد و الترمذی و النسائی و ابن ماجة والدارمی)

(610/138) It is related by Abu Mas'ud Ansari ؓ that the Messenger of Allah ﷺ said: "A man's prayer does not become adequate (i.e., it remains faultly and imcomplete) until he straightens out his back in *ruku* and *sajdah*."

(Abu Dawood, Tirmzi, Nasai, Ibn Majah, and Daarami)

(٦١١/١٣٩) عَنْ طَلْقِ بْنِ عَلِيٍ الْحَنَفِيّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللّٰهُ عَزَّوَ جَلَّ اِلىٰ صَلوٰةِ عَبْدٍ لَا يُقِيْمُ فِيْهَا صُلْبَهُ بَيْنَ خُشُوْعِهَا وَسُجُوْدِهَا (رواه احمد)

(611/139) It is related by Talq bin Ali al-Hanafi ﷺ that the Messenger of Allah ﷺ said: "The bondsman who does not straighten out his back in *ruku* and sajdah, Allah does not look at his prayer" (Abu Dawood, Tirmzi, Nasai, Ibn Majah, and Daarami)

Commentary: The refusal of Allah to look at the prayer, as shown in this Tradition, denotes that such a prayer is not acceptable to Allah otherwise He sees everything and nothing in the heavens and the earth is hidden from His view. Both the sayings given above signify, in a nutshell, that the prayer of anyone who does not carry out *ruku* and *sajda* correctly shall not find accptance with Him.

(٦١٢/١٤٠) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِعْتَدِلُوْا فِى السُّجُوْدِ وَلَا يَبْسُطْ اَحَدُكُمْ ذِرَاعَيْهِ اِنْبِسَاطَ الْكَلْبِ. (رواه البخارى ومسلم)

(612/140) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "Carry out *sajdah* with moderation and do not spread your arms, on the ground as a dog does." (Bukhari and Muslim)

Commentary: The doing of *sajdah* with moderation, apparently, means that it should be performed in a calm and tranquil manner, and not hurriedly. The other thing is 'that the wrists should be kept raised from the ground and the example of the dog is instended to bring home the unseemliness of spreading the arms while performing *sajdah*.

(٦١٣/١٤١) عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَجَدْتَّ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ . (رواه مسلم)

(613/141) Sayyidina Bara bin Azib ﷺ has said that the Messenger of Allah ﷺ said: "When you postrate yourself, place the palms of your hands on the ground and raise your elbows." (Muslim)

(٦١٤/١٤٢) عَنْ عَبْدِاللّٰهِ بْنِ مَالِكِ ابْنِ بِحَيْنَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ اِذَا سَجَدَ فَرَّجَ بَيْنَ يَدَيْهِ حَتّٰى يَبْدُوبَيَاضُ اِبِطَيْهِ (رواه البخاری ومسلم)

(614/142) Sayyidina Abdullah bin Malik Ibn Buhayana ﷺ said that the when the Prophet ﷺ prostrated himself he spread out his arms so that the whiteness under his armpits was visible.

(Bukhari and Muslim)

(٦١٥/١٤٣) عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَاِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ

(رواه ابو داؤد و الترمذی و النسائی و ابن ماجه)

(615/143) Sayyidina Wa'il bin Hujr ﷺ said that he saw that when the Messenger of Allah ﷺ prostrated himself he got down on his knees before putting his hands on the ground. And when he got up he raised his hands before his knees.

(Abu Dawood, Tirmizi, Nasai, Ibn Majah.)

(٦١٦/١٤٤) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ اَنْ اَسْجُدَ عَلٰى سَبْعَةِ اَعْظُمٍ عَلَى الْجَبْهَةِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَاَطْرَافِ الْقَدَمَيْنِ وَلَا نَكْفِتَ الثِّيَابَ وَالشَّعْرَ . (رواه البخاری و مسلم)

(616/144) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said: "I have been commanded (i.e., God has commanded me) to perform *sajdah* on seven limbs (i.e. with all the seven limbs resting on the ground): both the feet, and, also, that we do not gather up our clothes and hair."

(Bukhari and Muslim)

Commentary: The seven limbs described in it are known as the "limbs of *sajdah*". These should rest on the ground. Some people try to protect theirclothes and hair while performing *sadjah* which is against its spirit, and, therefore, has been forbidden.

What is To Be Recited in *Ruku* And *Sajda*?

(٦١٧/١٤٥) عَنْ عُقْبَةَ بْنِ عَامِرٍ لَمَّا نَزَلَتْ فَسَبِّحْ بِاسْمِ رَبِّکَ الْعَظِيْمِ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْعَلُوْهَا فِیْ رُكُوْعِكُمْ فَلَمَّا نَزَلَتْ سَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰى قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْعَلُوْهَا فِی سُجُوْدِكُمْ.

(رواه ابوداؤد و ابن ماجه و الدارمی)

(617/145) Sayyidina Uqbah bin Aamir ﷺ has narrated that when *Fa sabbih bismi rabbikal-azim* was revealed, the Messenger of Allah ﷺ said, "Let it be for your *ruku.*" (He meant that we mut say in the bowing posture: *Subhana rrabbiya-azim*). Then when *sabbiha ismi rabbik al-a'la* was revealed, he said, "Let it be for your *sajdah,*" (meaning that we should say in prostrtion: *subhana rabbiy al-a'la*).

(Abu Dawood Ibn Majah, Darami)

(٦١٨/١٤٦) عَنْ حُذَيْفَةَ اَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَكَانَ يَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ وَفِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى .

(رواه النسائی و ابن ماجه و رواه الترمذی و ابوداؤد و الدارمی مع زيادة)

(618/146) Sayyidina Huzayfah ﷺ has said that he prayed with the Prophet ﷺ and he recited in *ruku'* (the bowing posture): *subhana rabbiyal-azeem*, and in sajdah (postration): *subhana rabbiy al-a'al.* (Nasai and Ibn Majah; and Tirmizi Abu dawood, Darami with additional narration.)

(٦١٩/١٤٧) عَنْ عَوْنِ بْنِ عَبْدِاللهِ عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَكَعَ اَحَدُكُمْ فَقَالَ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ ثَلٰثَ مَرَّاتٍ فَقَدتَمَّ رُكُوْعُهٗ وَذَالِكَ اَدْنَاهُ وَاِذَا سَجَدَ فَقَالَ فِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى ثَلٰثَ مَرَّاتٍ فَقَدْتَمَّ سُجُوْدُهٗ وَذَالِكَ اَدْنَاهُ.

(رواه الترمذی وابوداؤدوابن ماجه)

(619/147) It is related by 'Aun bin Abdullah, on the authority of Abdulah bin Mas'ud ﷺ, that the Messenger of Allah ﷺ said: "When anyone says *Subhaana rabbi-al Azeem* (Glory to God, the Most Great) thrice in ruku, his *ruku* is completed, and it is of a low grade. In the same way, when anyone says *Subhaana rabbi-al a'ala* (Glory to God, the Most High) thrice in sajdah, his sajdah is completed, and it is of a low grade."

(Tirmizi, Abu Dawood and Ibn-i-Maja)

Commentary: It shows that if the *Tasbih*[1] is said less than three times in ruku and sajdah, the *ruku* and *sajdah* will remain faulty to some extent. For complete fulfilment, it is necessary to say the *Tasbih* at least thrice, and, better still, more. But the *Imam* should

❶. Act of praising and glorifying Allah.

take care not to prolong the *ruku* and *sajdah* to the extent of wearying the *Muqtadis*. It is related by *Abu Dawood* and *Nasai*, on the authority of Sa'eed bin Jubayr *Taba'ee*, that Sayyidina Anas ﷺ once remarked about Sayyidina Umar bin Abdul Aziz ﷺ that this pryer was very much like that of the Prophet's ﷺ. Ibn Jubayr said that they then calculated that Umar bin Abdul Aziz rectied *Tasbih* ten times in ruku and sajdah. We, thus, know that the Messenger of Allah ﷺ recited the Tasbih that many times, approximately, during the two acts. For anyone who leads the congregation, it will, as such, be appropriate that he recited Tasbih at least three and at the most ten times in ruku and sajdah.

The above Tradition shows that the Prophet ﷺ instructed his followers to recite *Subhaana rabbi-al Azeem* and *Subhaana rabbi-al a'ala* in ruku and sajdah, respectively, and such was, also, his own normal practice. But in other reports, some of which are given below, it is stated that he recited other formulas of prayer and glorification as well.

(٦٢٠/١٤٨) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِي رُكُوْعِهٖ وَسُجُوْدِهٖ سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلٰئِكَةِ وَالرُّوْحِ . (رواه مسلم)

(620/148) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ used to recite *Subboohun Qudoosun rabbul malaikati warrooh* (Most Holy and Most Sublime is the Lord of the angels and the spirit) in *ruku* and *sadjah*. (Muslim)

(٦٢١/١٤٩) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ اَنْ يَّقُوْلَ فِيْ رُكُوْعِهٖ وَ سُجُوْدِهٖ سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَ بِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِيْ يَتَاَوَّلُ الْقُرْاٰنَ . (رواه البخاری و مسلم)

(621/149) Sayyidah Ayshah رضی الله عنها has narrated that the Prophet ﷺ used to recited very much in *ruku* and *sajdah*: *Subhaanaka allahumma rabbana wa bi-hamdika, allahumma-ghfirlee* (Glory be unto Thee, O Allah, our Lord! We celebrate Thy praise. O God! forgive me). (By reciting it) he acted up to the commandment of the Qur'an.(Bukhari and Muslim)

Commentary: Its last sentence shows that the Prophet ﷺ used to praise and glorify Allah and beg His forgiveness, also, through the

words indicated in it, in *ruku* and *sajdah*, in obedience to the Divine Command contained in the *Surah An-Nasr*:

فَسَبِّحْ بِحَمْدِ رَبِّکَ وَاسْتَغْفِرْهُ (النصر ١١٠ :٣)

Then hymn the praises of Your Lord, and sek forgiveness of Him. (Al-Nasr 110:3)

It is narrated also on her authority that after the revelation of the *surah an-Nasr* the Prophet ﷺ used frequently to recite comprehensive formulas of praise, glorification and repentance.

(٦٢٢/١٥٠) عَنْ عَائِشَةَ رَضِیَ اللّٰہُ عَنْهَا قَالَتْ فَقَدْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِیْ عَلٰى بَطْنِ قَدَمَيْهِ وَهُوَ فِی الْمَسْجِدِ وَهُمَا مَنْصُوْبَتَانِ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاکَ مِنْ سَخَطِکَ وَمُعَافَاتِکَ مِنْ عُقُوْبَتِکَ وَاَعُوْذُ بِکَ مِنْکَ لَا اُحْصِیْ ثَنَاءً عَلَيْکَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِکَ (رواه مسلم)

(622/150) Sayyidah Ayshah رضی الله عنها has said that one night when she woke up she did not find the Messenger of Allah ﷺ on his bed. When she looked for him (in the darkness) her hand came on the soles of his feet while he was in *sajdah* and he was saying:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاکَ مِنْ سَخَطِکَ وَمُعَافَاتِکَ مِنْ عُقُوْبَتِکَ وَاَعُوْذُبِکَ مِنْکَ لَا اُحْصِیْ ثَنَاءً عَلَيْکَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِکَ

"O Allah! I seek refuge in Your good pleasure from Your anger, and in Your forgiveness from Your punishment and I seek refuge in You from Your wrath. I cannot reckon Your praise. You are as You have praised Yourself." (Muslim)

(٦٢٣/١٥١) عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللّٰہُ عَنْهُ قَالَ كَانَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِیْ سُجُوْدِهِ اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ كُلَّهٗ دِقَّهٗ وَجُلَّهٗ وَاَوَّلَهٗ وَاٰخِرَهٗ وَعَلَانِيَّتَهٗ وَسِرَّهٗ (رواه مسلم)

(623/151) Abu Hurayrah ﷺ narrated that the Prophet ﷺ also (occasionally) recited this supplication in *sajdah*; *Allahumma ghfirli thanbi kulahu wa jalahu wa Awalahu wa aakhiruhu, wa 'alaniyatahu wa sirrahu* (On God! Forgive me all my sins,

major as well as minor, and earlier as well as later, and manifest as well as hidden). (Muslim)

Commentary: On certain grounds, some authorities have expressed the view that the Prophet ﷺ mostly used to recite these supplications in *Tahajjud* and other opptional prayers, but it is clear that, sometimes, he recited them, also, during the obligatory prayers.

Those of us who appreciate the meaning of these supplications should, occasionally, recite these in ruku and *sajdah,* along with Tasbih, particularly during a optional prayers where one is free to devote as much time to ruku and *sajdah* as one likes. Of course, in an obligatory prayer the *Imam* must see that the *Muqtadis* are not put to unnecessary hardship.

Qur'an Should Not be Recited in *Ruku* and *Sajdah*

(٦٢٤/١٥٢) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اِنِّىْ نُهِيْتُ اَنْ اَقْرَأَ الْقُرْاٰنَ رَاكِعًا اَوْسَاجِدًا فَاَمَّا الرُّكُوْعُ فَعَظِّمُوْا فِيْهِ الرَّبَّ وَاَمَّا السُّجُوْدُ فَاجْتَهِدُوْا فِى الدُّعَاءِ فَقَمِنٌ اَنْ يُّسْتَجَابَ لَكُمْ . (رواه مسلم)

(624/152) It is related by Abdullah bin Abbas ؓ that the Messenger of Allah ﷺ said: "It is forbidden to me to recite the Qur'an in the postures of *ruku* and *sajdah.* So, exalt your Lord in ruku and supplicate to Him earnestly in sajdah. The supplication of sajdah is, (sepcially), worthy of acceptance." (Muslim)

Commentary: Recital of Qur'an is an essential factor of prayer, but its place is *Qiyam* and the dignity and solemnity of the Divine Word demands that it should be recited while standing erect. For ruku and sujud the proper thing is that these should be reserved, exclusively, for the glorification of the Lord and the affirmation of one's own abasement and for supplication and repentance. Such was the life-long custom of the sacred Prophet ﷺ, and, in this Tradition, he has advised his followers to act similarly.

In the Traditions discussed earlier we are exhorted to recite *Subhaana rabbi-al a'ala* in *sajdah*, and, as we have seen, the Prophet ﷺ did the same. In the above Tradition we are, further, advised to supplicate to the Lord in *sajdah*. There is, in truth, no contradiction between the two exhortations. A simple and

straightforward form of begging is that the supplicant, directly, asked for the fulfilment of his need, and another is that he only extolled the virtues of the person whose favour was solicited. The latter method is quite popular among the beggars in our midst. In any case, it is a form of supplication, and, that is why *Al-hamdu lillaah* has been described in one of the sayings as the best of entreaties and solicitations. Hence, *Subhaana rabbi-al a'ala*, too, is a formula of supplication and the *sajdah* of anyone who only repeats the *Tasbih* is not, definitely, bereft of invocation.

(٦٢٥/١٥٣) عَنْ مَعْدَانِ بْنِ طَلْحَةَ قَالَ لَقِيْتُ ثَوْبَانَ مَوْلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اَخْبِرْنِىْ بِعَمَلٍ اَعْمَلُهُ يُدْخِلُنِىَ اللّٰهُ بِهِ الْجَنَّةَ فَسَكَتَ ثُمَّ سَاَلْتُهُ فَسَكَتَ ثُمَّ سَاَلْتُهُ الثَّالِثَةَ فَقَالَ سَاَلْتُ عَنْ ذَالِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلَيْكَ بِكَثْرَةِ السُّجُوْدِ لِلّٰهِ فَاِنَّكَ لَا تَسْجُدُ لِلّٰهِ سَجْدَةً اِلَّا رَفَعَكَ اللّٰهُ بِهَا دَرَجَةً وَحَطَّ بِهَا عَنْكَ خَطِيْئَةً قَالَ مَعْدَانُ ثُمَّ لَقِيْتُ اَبَاالدَّرْدَاءِ فَسَاَلْتُهُ فَقَالَ لِىْ مِثْلَ مَا قَالَ ثَوْبَانُ . (رواه مسلم)

(625/153) Ma'dan bin Talha said, "I met Thauban ﷺ the freed slave and special attendant of Allah's Messenger ﷺ. I asked him to tell me something which, if I do, would get me into Paradise. He did not answer, so I asked him again but he still gave no reply. I asked him a third time and he said that he had asked the Messenger of Allah ﷺ the same question and was told, "Make prostrations before Allah often for He will raise you a degree against every prostaration you make and He will remove a sin from you against it." Madan said, "I met Abu Darda ﷺ later and when I asked him the same question, I received a similar reply." (Muslim)

(٦٢٥/١٥٤) عَنْ رَبِيْعَةَ بْنِ كَعْبٍ قَالَ كُنْتُ اَبِيْتُ مَعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَيْتُهُ بِوَضُوْئِهِ وَحَاجَتِهِ فَقَالَ لِىْ سَلْ فَقُلْتُ اَسْأَلُكَ مُرَافَقَتَكَ فِى الْجَنَّةِ، قَالَ اَوْغَيْرَ ذَالِكَ ؟ قُلْتُ هُوَ ذَالِكَ، قَالَ فَاَعِنِّىْ عَلٰى نَفْسِكَ بِكَثْرَةِ السُّجُوْدِ . (رواه مسلم)

(626/154) Rabia bin Ka'b Aslami (Who was one of the Companions ﷺ of Suffah and used to accompany the Prophet

ﷺ in his travels) said, "I was with the Messenger of Allah ﷺ at night and when I brought him his water for ablution and what he required (for *tahajjud*), he told me to make a request. I said 'I ask to accompany you in Pardise.' He asked if I had any other request to make and when I replied that that was all, he said. "Then help me to get you this by devoting yourself often to prostration."

Commentary: Those who are near to Allah, sometimes sense a precious moment when they would get what they ask from Allah. The Prophet ﷺ may have sensed that opportunity and so he asked Rabi'a to make a request. He asked for the Prophet's ﷺ company in Paradise and was advised to make frequent prostrations. Frequency of prostrtion refers to offering prayers often. Instead of saying that he should increase the nubmer of raka'at offered, prostration is mentioned because that is the posture in prayers most liable to lead to Paradise.

Quauma and *Jalsa*

Between ruku and sajdah, *qauma*[1] is enjoined, and between the two sajdah of the same *rak'at*, *jalsa*[2] has to be carried out. For the Prophet's instructions concerning them and his own practice we will refer to the following Traditions.

(٦٢٧/١٥٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ الْإِمَامُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَقُوْلُوْا اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ فَاِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلٰئِکَةِ غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ . (رواه البخاری ومسلم)

(627/155) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When (on rising from ruku) the *Imam* says *Sami' -al laahu liman hamidah* (God has heard the one who has praised Him), you (the *Muqtadis*) should say *Allahumma Rab-banaa lakal hamd* (O Allah! Our Lord, praise be to You). All his previous sins will be forgiven whose recital (of it) will be in accord and agreement with that of the angels."

(Bukhari and Muslim)

❶. Meaning the standing position assumed after *ruku* and before kneeling down for *sajdah*.

❷. Denoting the act of seating oneself between the two prostrations of the same *rak'at*.

Commentary: It shows that in the congregational prayers the angels, too, say *Allahumma Rab-banaa lakal hamd* when the *Imam* says *Sami'al laahu liman hamidah* while assuming the standing position after performing *ruku*, and the Prophet ﷺ has exhorted that those offerng prayers behind the *Imam* should, also, utter these words at that time, and revealed that all the previous sins of the *Muqtadis* will be forgiven whose recital of it will be "in accord and agreement" with that of the angels which, apparently, denotes that it occurs at the same instant.

As we have stressed repeatedly in the pat, generally, minor transgressions are meant when the remission of all previous sins is spoken of in a Tradition as a sresult of the the auspiciousness of a particular deed. About the major sins it appears from the Qur'an and the Traditions of the Prophet ﷺ that their remission is related fundamentally to *Tawba* i.e., sincere reptance. God, nevertheless, has the power to forgive even the most grievous misdeeds if and when He likes.

(٦٢٨/١٥٦) عَنْ عَبْدِاللهِ بْنِ اَوْفٰى قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوْعِ قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ مِلْأَ السَّمٰوَاتِ وَ مِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْئٍ بَعْدُ . (رواه مسلم)

(628/156) Abdulah bin Awfa ؓ has said that when the Messenger of Allah ﷺ raised his back from *ruku'* he pronounced:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ مِلْأَ السَّمٰوَاتِ وَ مِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْئٍ بَعْد

"Allah listens to him who praises Him. O Allah, our Lord, to You be the praise in all the heavens and all the earth and all that it pleases You to create afterwards." (Muslim)

Muslim has also transmited from Abu Sa'eed Khudri ؓ the same supplication with some more words. It seems that the Prophet ﷺ said سمع الله لمن حمده and responded merely with: اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْد. But sometimes lengthened the supplication as stated by Abu Sa'eed Khudri ؓ. Sometimes, he stood so long that worshippers behind him thought he had forgotten as we will see in the *hadith* of

Sayyidina Anas ﷺ.

(٦٢٩/١٥٧) عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ كُنَّا نُصَلِّي وَرَاءَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَفَعَ رَاسَهُ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقَالَ رَجُلٌ وَرَاءَهُ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ فَلَمَّا انْصَرَفَ قَالَ مَنِ الْمُتَكَلِّمُ انِفًا قَالَ اَنَا قَالَ رَأَيْتُ بِضْعَةً وَّ ثَلٰثِيْنَ مَلَكًا يَّبْتَدِرُوْنَهَا اَيُّهُمْ يَكْتُبُهَا اَوَّلًا.

(رواه البخاری)

(629/157) It is narrated by Rifa'ah bin Rafi' ﷺ, "We were praying behind the Prophet ﷺ and when he raised his head from the ruku' he said:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

(Allah listens to him who praises Him.)

A man behind him said,

ربنا ولک الحمد حمدا کثیرا طیبا مبارکا فیه

(Our Lord, to You be the praise abundant, good, blessed and sufficient.)

When he ended (the prayer) the Prophet ﷺ asked, 'Who was the speaker just now?' and the man identified himself. He said, 'I saw over thirty angels racing over another to be the first to record it." (Bukhari)

Commentary: Perhaps it was the man's particular learning and sincerity with which he said those words that so many angels raced to record his words.

(٦٣٠/١٥٨) عَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ بَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْلِيْ. (رواه النسائی والدارمی)

(630/158) It is related by Huzaifah ﷺ that the Messenger of Allah ﷺ used to recite *Rab-bighfirlee* (O Lord! Forgive me) in *Jalsa* between the two *sajdah*. (Nasai and Daarami)

(٦٣١/١٥٩) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بَيْنَ السَّجْدَتَيْنِ اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ.

(رواه ابو داؤد والترمذی)

(631/159) It is related by Abdullah bin Abbas ﷺ that the Prophet ﷺ used to recite between the two *sajdah*: *Allahummaghfirlee warhamni wa hidini wa-'aafini warzuqni* (O God! Forgive me, and have mercy on me, and bestow upon me the blessing of guidance, and pardon me, and provide me with sustenance.). (Abu Dawood and Tirmizi)

(٦٣٢/١٦٠) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَه قَامَ حَتّٰى نَقُوْلُ قَدْ اَوْهَمَ ثُمَّ يَسْجُدُ وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتّٰى نَقُوْلُ قَدْ اَوْهَمَ . (رواه مسلم)

(632/160) It is related by Sayyidina Anas ﷺ that when the Prophet ﷺ said *Sami' Allahu liman hamidah* on rising from ruku, he remained standing(for such a long time) that we felt that, probably, he had forgotten; and, then, he performed *sajdah*, and, after raising from it, sat (for such a long time) between the two *sajdahs* that we felt that, probably, he had forgotten.(Muslim)

Commentary: While the above Tradition shows that, sometimes, the *Quama* and *Jalsa* of the Prophet ﷺ lasted so long that the Companions ﷺ began to doubt that he had forgotten, it, also, makes it clear that such a thing happened only rarely and it was not his regular practice. Had the Prophet ﷺ been doing so habitually or often the Companions would not have thought as they did.

As in *ruku* and *sujud*, the supplications the Prophet ﷺ used to recite in *quama* and *jalsa*, too, are most auspicious and deserving of Divine acceptance. But should the *Imam* propose to recite them he must be prudent enough to see that undue inconvenience was not caused, thereby, to the *Muqtadis*.

Q'adah, *Thshahhud* and *Salaam*

The prayers come to an end with *q'adah*[1] and *salaam*.[2] These are its last acts or parts, but if these are three or four *rak'ats*, the devotee sits also, after the completion of the first two *rak'ats*, and this is known as *q'adah-i-oola* or the First *q'adah*. In it, only *tahsahhud*[3] is recited after which the devotee stands up and sits

❶. The act of sitting down on the left foot keeping the right foot erect.
❷. Finishing salute by turning the face first to the right, and, then, to the left.
❸. Denoting the recital of At-tahiyyat.

again after the third or fourth *rak'at.* The prayer is, then, brought to end with *salaam* after the recital of *durood*[1] after *tashahhud.*

The correct method of *Q'adah*

(٦٣٣/١٦١) عَنْ عَبْدِاللهِ بْنِ عُمَرَاَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا جَلَسَ فِي الصَّلٰوةِ وَضَعَ يَدَيْهِ عَلٰى رُكْبَتَيْهِ وَرَفَعَ اِصْبَعَهُ الْيُمْنٰى الَّتِيْ تَلِيَى الْاِبْهَامَ فَدَعَا بِهَا وَيَدُهُ الْيُسْرٰى عَلٰى رُكْبَتِهٖ بَاسِطُهَا عَلَيْهَا . (رواه مسلم)

(633/161) It is related by Abdullah bin Umar ﷺ that when the Prophet ﷺ sat down in prayer he used to place both the hands above his knees and make a sign by raising the finger of the right hand which was next to the thumb (i.e., the index finger), and, at that time, his left hand remained rested above the left knee (i.e., he made no sign with it.)." (Muslim)

Commentary: Other Companions, besides Abdullah bin Umar ﷺ, have also related the raising of the forefinger and making a sign with it at the time of the pronunciation of *Kalima Shahadah*, i.e., the formula of Affirmation, and there can be no doubt about it that it was the regular practice of the Prophet ﷺ. Its underlying significance, perhaps, was that when the devotee was testifying to the Oneness of Allah by reciting *Ash-hadu aun-laa-ilaaha-il- lal-laha*, his heart, too, should be filled with the conviction of Divine Unity and he, also, made an affirmation of it with his body by raising one of the fingers.

Another version tells us that the Prophet ﷺ followed this gesture with his eyes too. Abdullah bin Umar has quoted the Prophet ﷺ.

"This gesture of the index finger is made more painful to the devil than a sharp-eyed knife or sword." (Mishkat)

لَهِيَ اَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيْدِ .

(٦٣٤/١٦٢) عَنْ عَبْدِاللهِ بْنِ عَبْدِاللهِ بْنِ عُمَرَاَنَّهُ كَانَ يَرىٰ عَبْدَاللهِ بْنَ عُمَرَ يَتَرَبَّعُ فِي الصَّلٰوةِ اِذَا جَلَسَ فَفَعَلْتُهُ وَاَنَا يَوْمَئِذٍ حَدِيْثُ السِّنِّ فَنَهَانِيْ عَبْدُاللهِ بْنِ عُمَرَ وَقَالَ اِنَّمَا سُنَّةُ الصَّلٰوةِ اَنْ تَنْصِبَ رِجْلَكَ الْيُمْنٰى وَتَثْنِيَ الْيُسْرٰى فَقُلْتُ

[1]. The invocation of Divine blessings on the Prophet.

اِنَّکَ تفعَلُ ذَالِکَ فقَالَ اِنَّ رِجْلَایَ لَا تَحْمِلَانِّی . (رواہ البخاری)

(634/162) It is related by Abdullah, son of Abdullah bin Umar ﷺ, "I saw my father (i.e., Abdullah bin Umar ﷺ) that he sat cross-legged in prayer, (and), I, too, began to sit cross-legged though I was quite young at that time. On seeing it, my father told me not to sit like that and explained that, from the point of view of *Shari'ah,* the correct way of sitting was to keep the right foot erect (on the toes) and the left one in a reclining position (under the rumps). I, thereupon, remarked, 'But you sit cross-legged'. My father replied: '(It is because of feebleness and infrimity). My legs, now, do not support my wieght'."

(Bukhari)

Commentary: Abdullah was, also, the name of one of Abdulah bin Umar's sons and this incident was in respect of him. Abdullah bin Umar ﷺ lived up to the ripe old age of 84, and, according to a report, of 86 years. Towards the end of his life he had grown so weak that he could not sit on his feet in prayer, according to the prescribed method. It has, also, been reported that there was some defect in his feet which rendered him unable to sit in *Q'adah* as the sacred Prophet ﷺ did. Anyhow, simply to follow his father's example, Abdullah ﷺ, too, had begun to sit cross-legged. When Abdullah bin Umar ﷺ saw that, he checked him and said that the correct way of sitting was that one should seat oneself on the left foot, keeping the right foot erect, with the heel pointing upwards and the toes of the feet bent outward. About himself he explaimed that he sat cross-legged owing to an ailment or debility.

The fact that he said that his legs did not support his weight any more showed that this sitting posture is assumed in a manner that bears the weight of the body.

Brevity and Haste in *Q'adah-i-Oola*

(٦٣٥/١٦٣)عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍقَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَاجَلَسَ فِی الرَّكْعَتَیْنِ كَاَنَّهٗ عَلَى الرَّضَفِ حَتّٰی یَقُوْمَ. (رواہ الترمذی و النسائی)

(635/163) It is related by Abdullah bin Mas'ud ﷺ that when the Messenger of Allah ﷺ sat down after the first two *rak'ats* (i.e., performed *Q'adah-i-Oola*, he did it so hurriedly) as if he was

sitting on hot bricks until he stood up for the third *rak'at*.
(Tirmizi and Nassai)

Commentary: Authorities have concluded from it that the devotee should stand up quickly after reciting only the *Tashahhud* in *Q'adah-i-Oola*.

Tashahhud

(٦٣٦/١٦٤) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ عَلَّمَنِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ كَفِّي بَيْنَ كَفَّيْهِ كَمَا يُعَلِّمُنِى السُّوْرَةَ مِنَ الْقُرْاٰنِ اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِىُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِاللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ (رواه البخارى ومسلم)

(636/164) It is related by Abdullah bin Mas'ud "The Messenger of Allah taught me *Tashahhud* in such a state that my hand was in his hands, i.e., in the way (in which) he used to teach the Surah of the Qur'an (he taught): *At-tahiyyatu lillaahi was-salawaatu wat-taiyyabatu as-salaamu 'alaika ayyuhan nabeyu wa rahmatul laahi wa bara-kaatuh, as-salaamu 'alainaa wa-alaa ibaadil laahis saaliheen, ash-hudu al laa ilaaha il-lal-laah, wa ash-hudu an-na mohammadan 'abduhu wa rasuluhu* (All reverence, all worship, all sanctity unto Allah. Peace be on You, O Prophet, as well as the Mercy of Allah, and His blessings. Peace be on us as well as on the pious bondsmen of Allah. I attest that there is no god save Allah, and I attest that Muhammad is His slave and Messenger)." (Bukhari and Muslim)

Commentary: Of all the things the Prophet taught to the Companions, the teachingof the Qur'an received his greatest attention. Yet he taught *Tashahhud* (or *At-tahiyyat*) with the same care and solicitude as marked by his teaching of a surah of the Qur'an. The holding of the hand of Abdullah bin Mas'ud in his own hands by the Prophet was, also, a part of it, and according to a report quoted by Tahawi, the Prophet had taught it phrase by phrase to Abdullah bin Mas'ud in the same way as it is done when anyone wants to make a child or an illiterate person

remember something. In another Tradition, reproduced in *Musnad Ahmad*, it is, further, stated that the Prophet ﷺ taught *Tashahhud* to Abdullah bin Mas'ud and bade him to teach it to others. Besides Abdullah bin Mas'ud ؓ, *Tashahhud* has been realted on the authority of Sayyidina Umar ؓ, Sayyidina Abdullah bin Abbas ؓ, Sayyidah Ayshah رضی الله عنها and some other Companions as well and there is merely a variation of a word or two in all the reports. Commentators, however, are agreed that judged from the chain of narrators, the *Tashahud* of Abdullah bin Mas'ud ؓ commands preference though the other narartives, too, are correct and the *Tashahud* mentioned inthem, can, also, be recited.

Some scholars suggest that the *tashahhud* represents the exchange of dialogue in the *mi'raj*. When the Prophet ﷺ reached there he submitted:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

All revenence, all worship all sanctity unto Allah.

Allah said:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

(Peace be on you, O Prophet, the mercy of Allah and His blessings).

The Prophet ﷺ remarked:

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِاللّٰهِ الصَّالِحِيْنَ

(Peace be on us and on the pious slaves of Allah).

Then, he added to renew his declaration of Faith:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُه

(I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and Messenger ﷺ).

In *Sahih Bukhari* it is, also, quoted on the authority of Abdullah bin Mas'ud ؓ that "In *Tashahhud* we used to recite, *As-salaamu 'alaika ayyuhan nabeeyu* during the lifetime of the Prophet, but after his passing away, we began to recite, *As-salaamu 'ala-n-nabeeyu* instead of it. But from the general practice of the Ummah it is clear that the words taught by the Prophet ﷺ, i.e., *As-salaamu 'alaika ayyuhan nabeeyu* were retained in their original form even after his death, and, there is, indeed, a unique joy in them for people of discernment. Now, those who strive to propound the cult

about the Prophet ﷺ that he is present and seeing from the mood and form of the words of his salutaion are the victims of polytheistic mentality and betray a lamentable lack of appreciation of the Arabic idiom.

INVOCATING BLESSINGS ON THE PROPHET ﷺ

After Allah, the greatest obligation on mankind, specially on the bondsmen who have attained Faith through the guidance of a Prophet ﷺ, is of the Prophet ﷺ through whose endeavours the Divine Message reached them. As far as the Muslims are concerned, the wealth of Faith has, doubtlessly, been gainded by them by the merciful agency of the Last of the Prophets عليهم السلام, Prophet Muhammad ﷺ (Peace and Blessings of Allah be upon him). He is their greatest benefactor, next, of course, to Allah. Hence, as it is the claim of Allah that He should be worshiped, in the same way it is the claim of the Prophets that blessings and salutation be sent to them with all sincerity and deference, i.e., an invocation be made to Allah to magnify them further and bestow upon them His choicest favours. This is what *Salah* on the Prophet and *Salaam* mean[1]. These are the offerings of love, loylaty and gratitude to these benefactors, otherwise it is obvious that they do not stand in need of our invocations.

All the same, Allah causes our blessings to be carried to them and there does take place an increase in the Divine favours on them as a result of our entreaties. But the real gain is our own. Our spiritual ties grows stronger and we become deserving of, at least, ten blessings of Allah in return for one invocation made with a sincere heart. Herein lies the main secret and advantage of *Durood* and *Salaam*.

A distinctive wisdom behind *Durood* and *Salaam*, also, is that they strike sharply at the roots of polytheism. The most reverable beings, after the almighty, are the Prophets عليهم السلام and when the

❶. The Urdu word is durood but the words Salatu a'lan Nabi are used for invocating blessings on the Prophet. The word is Salah which also means the regular prayer. The word durood is used to distinguish it from prayer.

command is given that *durood* and *salaam* be sent to them, i.e., supplications made to Allah to magnify them it idstinctly shows that they, too, are dependent on Alah for peace and blessings, and, by virtue of the loftiness of their rank and position, they are entitled only to this much that Divine favours were invoked on them. Peace and blessings do not lie in their hands, and, this being so, it logically follows that these things do not lie in the hands of any created being for the Prophets عليهم السلام are superior to all of them and the essential element of polytheism is that gain and benediction were imagined to be in the control of anyone aside of Allah.

The Command in the Qur'an to invoke blessings on The Prophet ﷺ

Allah has commanded us in the folowing verse that we should invocate blessings on the Prophet ﷺ.

"Surely Allah and His angels send blessings on the Prophet. O you who believe! Send your blessings on him and salute him with a becoming salutation. (al-Ahzab, 33:56)

اِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا (احزاب ٣٣:٥٦)

This verse does not qualify the command with prayer just as the Qur'an frequently commands us to praise and glorify Allah but does not restrict that command to prayer alone or outside prayer. But, the Holy Prophet ﷺ understood prayer to be the particular occasion to praise and glorify Allah (as we have seen in the hadith the origin of the *tasbeeh* of *ruku'* and *sajdah* in the verses:

سبح اسم ربک الاعلی and فسبح باسم ربک العظیم

Consequently, it is my humble opinion that when this was revealed the Prophet ﷺ instructed his Companions ﷺ that this command should best be obeyed in prayer in the final qa'dah (sitting posture). I base my opinion on a point raised in the next hadith where I well elucidate it.

Text

(٦٣٧/١٦٥) عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ سَاَلْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ فَقُلْنَا يَا رَسُوْلَ اللهِ كَيْفَ الصَّلوٰةُ عَلَيْكُمْ اَهْلَ الْبَيْتِ فَاِنَّ اللهَ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْکَ فَقَالَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّکَ حَمِيْدٌ مَّجِيْدٌ .اَللّٰهُمَّ بَارِکْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّکَ حَمِيْدٌ مَّجِيْدٌ . (رواه البخاری و مسلم)

(637/165) It is related by Ka'b bin 'Ujrah ﷺ "We said to the Messenger of Allah ﷺ: 'Allah has told us how to sent salutation to you (i.e., you have informed us on behalf of Allah that we should sent the salutation to you by saying, *As-salaamu 'alaika ayyuhan nabeeyu wa rahmatul-laahi wa bara-kaatuh* in Tashahhud); now tell us how are we to send blessings on you'. The Prophet replied: 'Do so by saying, *Allaahumma sal-li-alaa Muhammadin kamaa sal-laita 'alaa Ibrahima wa-'alaa aal-i-Ibrahim in-naka hameedum majeed. Allaahumma baarik 'alaa Muhammadin wa 'alaa aal-i-Muhammadin kamaa baarakta 'alaa Ibrahima wa 'alaa aal-i-Ibrahim in-naka hameedum majeed.* (O Allah, bless Muhamad and his family as You did bless Ibrahim and his family: Verily, You are the Praiseworthy, the Majestic. O Allah! Favour Muhammad ﷺ and his family as You have favoured Ibrahim and his family; Verily You are the Praiseworthy, the Majestic)

(Bukhari and Muslim)

Commentary: In this narrative of K'ab ﷺ it is not mentioned whether the above invocation is to be recited during prayer or apart from it. But another Tradition, bearing almost the same subject-matter, is related on the authority of Abu Mas'ud Ansari ﷺ, and, in some versions of it, it is stated that the question was put to the Prophet ﷺ in these words:

"Messenger of Allah! When we send blessings on you during prayer, how it is to be done[1]."

كَيْفَ نُصَلِّيْ عَلَيْکَ اِذَا نَحْنُ صَلَّيْنَا عَلَيْکَ فِيْ صَلٰوتِنَا

It clearly shows that the enquiry of the Companions ﷺ was about the recitation of durood in prayer. This much they had already learnt from the Prophet ﷺ that the prayer was the special occasion for the recitation of durood.

[1]. *Sahih Muslim* p. 175.

It is, moreover, related by Haakim in *Mustadark*, on the authority of Abdullah bin Mas'ud ﷺ:

"One should recite *Tashahhud* in prayer (i.e., in the last *Qa'adah*). then send blessings on the Prophet, and, then, supplicate for oneself.[1]

يَتَشَهَّدُ الرَّجُلُ ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ثُمَّ يَدْعُوْالِنَفْسِهِ

Abdullah bin Mas'ud ﷺ surely, would have said so only on hearing it from the sacred Prophet ﷺ, and not on his own that *Durood* was to be recited after *Tashahhud* in prayer.

It should now be clear that it was from the Prophet ﷺ that the Companions ﷺ had come to know that the special occasion for the compliance of the Commandment contained in *Sura Al-Ahzab*[2] concerning the sending of blessings on and salutation to the Prophet ﷺ was prayer, and, that too, is the last *Q'adah*. After that, they enquired from him how and in what words were they to do it and he taught them *Durood Ibrahim* which we recite in our prayers.

Meaning of *'Aal'* in *Durood Sharif*

We have translated the word *Aal*, occuring four times in the aforementioned *Druood Ibrahim* as 'family'. In fact, in the Arabic language, particularly in the idiom of the Qur'an and the Traditions, all those who are connected to a person in a special way are called his *Aal*, whether this connection be of lineage and relationship or of association, companionship, allegiance and affection. Thus, in the literal sense, it can here, convey both the meaninngs. But, as the narrative of Abu Humayd Sa'idi we are now going to discuss, shows *Aal*, in the present context, denotes only the Prophet's عليهم السلام family, i.e., his wives and descendants.

(١٦٦/٦٣٨) عَنْ اَبِىْ حُمَيْدٍ السَّاعِدِيِّ قَالَ قَالُوْا يَا رَسُوْلَ اللهِ كَيْفَ نُصَلِّي عَلَيْكَ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُوْلُوْا . اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. (رواه البخاری ومسلم)

❶. Fathe-el-Baari p. 305.
❷. Chapter XXXIII of the Qur'an.

(638/166) It is related on the authority of Abu Humayd Sa'idi ﷺ that (once) it was enquired from the Messenger of Allah ﷺ how were they to send blessings on him. He, thereupon, replied: "Pray to Allah thus: *Allaahumma sal-li-'alaa Mohammadin wa azwajihi wa Zurriyatihi kamaa sal-laita 'alaa all-i-Ibrabima wa baark 'alaa Mohammadin wa azwajihi wa zurriyatihi Kamaa barakta 'alaa all-i-Ibrahima, in-naka hameedum majeed* (O God! bless Muhammad and his wives and descendant as you did bless the family of Ibrahim, and favour Muhammad and his wives and descendants as You did favour the family of Ibrahim. Verily You are the Praiseworthy, the Majestic)."

(Bukhari and Muslim)

Commentary: The words of this *Durood* are slightly different from those of the preceding one, but their import, basically, is the same. According to the authorities, both of these *Durood* can be recited in prayer, but the common practice is to recite the former one.

In the latter, saying the words, *azwajihi wa zuriyatihi* have been used in the place of *Aal* which, apparently, settles it that the word *Aal* occuring in the former Tradition denotes the Prophet's ﷺ family, i.e., his pious wives and descendants, and just as they enjoyed the nobility and eminence of relationship with him which others do not, though they may be superior to them, Allah has, also, bestowed upon them the distinction of partnership in *Durood* and *Salaam,* but it does not, at all, mean that they are better than everyone else in the *Ummah.* It is like this when he admirers of a holy man or anyother venerable person send a gift to him their natural wish is that he and the members of his family may use it in spite of the fact that in their own judgement, some of his frineds or attendants might be worthier than his dependants. *Durood* and Salaam, too, are an offering of love and gratitude and these should be seen in the light of the general and instinctive impulsions of a strong emotional attachment. To raise a polemical or legalistic controversy over superiority or otherwise will be uncalled for and not in good taste.

Place And Wisdom of *Durood* in Prayer

As we have seen, *Durood* is recited at the end of prayer i.e., in the last *Q'adah*, after *Tashahhud*. The bondsman attained the blessings of Faith thanks to the teachings and endeavours of the Prophet ﷺ; he obtained the knowledge of Allah and was favoured with presence in His court and with the good fortune to exalt His name and to glorify Him which reached the culminating point at *Tashahhud* in the last *Q'adah*. Now, he is commanded that before taking his leave and supplicating for himself he make the choicest invocations for the Prophet ﷺ and his pious wives and descendants in acknowledgement of the enormous debt of gratitude he owned to him. There can be no more suitable way to express his loyalty and thankfulness, nor a better offering of love, and the slave has nothing else with him.

This discussion pertains to prayer, so we have limited ourselves to only two *hadith* on forms of *durood*. There are many other *ahadith* and forms of durood. You can see them, *Insha Allah*, in the Book of Supplications.

Supplication After *Durood* and Before *Salaam*

We have just quoted Sayyidina Abdullah bin Mas'ud ؓ that the devotee should recite *durood* after *tashahhud*, and, then, make a supplication. In fact the instructions to make the suplications were there even before the *durood* was prescribed. For it, the holy Prophet ﷺ has taught some special formulas. Below we will reproduce only three Traditions with regard to it.

(٦٣٩/١٦٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا فَرَغَ اَحَدُكُمْ مِنَ التَّشَهُّدِ الْاٰخِرِ فَلْيَتَعَوَّذْ بِاللهِ مِنْ اَرْبَعٍ مِّن عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيْحِ الدَّجَّالِ . (رواه مسلم)

(639/167) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "When anyone of you completes the last *Tashahhud*, he should seek the protection of Allah from four things: (i) the punishment of Hell: (ii) the punishment of the grave: (iii) the trial and temptations of life and death and (iv) the evil of Dajjal." (Muslim)

(١٦٨/٦٤٠) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّوْرَةَ مِنَ الْقُرْاٰنِ يَقُوْلُ قُوْلُوْا " اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ . (رواه مسلم)

(640/168) It is related by Abdullah bin Abbas ﷺ that the Prophet ﷺ used to teach this prayer to the Companions ﷺ in the same way as he taught a *Surah* of the Qur'an: *Allaahumma in-ni a-'oozu-bika min 'azaab-i-jahannuma, wa a-'oozu-bika min 'azaab-il-qabr-i, wa a-'oozu-bika min fitna'til maseeh-i-dajjal, wa a-'oozubika min fitnatil mahyaa wal mamaat* (O Allah! I seek refuge in You from the punishment of Hell, and from the punishment of grave, and from the calamity of Dajjal, and I seek refuge in You from the trials and temptations of life and death)." (Muslim)

Commentary: The above supplication is remarkable by all-embracing for seeking protection from the calamities of both the worlds. Protection is, first sought from the punishment of the grave and hell which is the most terrible of all the punishments, and, then, from the calamity of Dajjal which is the severest of all the calamities that are going to overtake the world and at the time of which it will be most difficult for the faith of anyone to survive. After it, an entreaty is made, in general terms, for refuge against the various trials and mischiefs of life and death which includes all major and minor sins, adversities, corruption and profilgacy.

Though, in this Tradition, it is not stated for what occasion the Prophet ﷺ had taught the above supplication to be recited, from Abu Hurayrah's ﷺ narrative, quoted, earlier, it is clear that the special time for it is after Tashahhud and before *Salaam* in the last *Q'adah*. It is about the same supplication that *Bukhari* and *Msulim* have tranmitted a hadith by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ used to make it in prayer and add these words in the end:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْمَاْثَمِ وَمِنَ الْمَغْرَمِ .

"O Allah! I seek refuge in You from everything sinful and from the burdan of debt."

(٦٤١/١٦٩) عَنْ اَبِیْ بَکْرِ الصِّدِّیْقِ رَضِیَ اللهُ عَنْهُ قَالَ قُلْتُ یَا رَسُوْلَ اللهِ...... عَلِّمْنِیْ دُعَاءً اَدْعُوْبِهٖ فِیْ صَلوتِیْ قَالَ قُلْ اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا کَثِیْرًا وَلَا یَغْفِرُالذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِیْ مَغْفِرَةً مِنْ عِنْدِکَ وَارْحَمْنِیْ اِنَّکَ اَنْتَ الْغَفُوْرُالرَّحِیْمُ. (رواه البخاری و مسلم)

(641/169) It is related by Abu Bakr ﷺ, "I said to the Prophet ﷺ: O Messenger of Allah! Teach me a supplication which I may make in my prayer.' He replied: "Say: *Allaahumma in-ni Zalamtu nafsi zulman katheeran, wa laa yaghfiruz-zunooba il-laa anta, faghfir-lee maghfiratam min indika warhamni in-nika antal ghafoorur-rahim* (Oh Allah! I have done my soul a great harm and no one can forgive sins except You; so grant me forgiveness with Your pleasure, and have pity on me. You are the Most Forgiving, the Most Merciful.)' (Bukhari and Muslim)

Commentary: It shows that the Prophet ﷺ had taught this supplication, at his request, to Sayyidina Abu Bakr ﷺ for recitation in prayer. Though it is not stated in so many words that it was meant for recitation before *salaam*, commentators have observed that since it was the most proper time for supplication in prayer and the Prophet ﷺ had exhorted the Companions ﷺ to choose a good supplication for beseeching Allah after *Tashahhud* and before *Salaam*, and beseech Him through it, as we learnt from Abdullah bin Mas'ud's ﷺ narrative given earlier, one can safely conclude that Abu Bakr ﷺ had requested him to teach him a supplication for that very occasion and it was thus that the Prophet ﷺ had taught this prayer.

What is particualraly whorthy of note, here, is that Sayyidina Abu Bakr ﷺ had repeatedly been favoured with the happy tidings of Paradise, and was, definitely, the most superior bondsman of Allah in the whole of the *Ummah*; his prayer was the best and most perfect among all the followers of the Prophet ﷺ so much so that the Prophet ﷺ, himself, had made him the Imam during his last illness and offered prayers behind him. He asked the Prophet ﷺ to teach him a supplication which he could supplicate to the Lord in prayer and the Prophet ﷺ taught him this supplication in response to his request. The Prophet ﷺ, as if one would say, told him, "O

Abu Bakr! Never, never imagine, even after offering prayer, that you have worshipped Allah as He should be worshipped, and have done your bit, but even after an act of worship like prayer, consider yourself to be at fault and blameworthy, and, confessing your dereliction and guiltiness before Him, beseech His pardon and mercy in these words: "O God! I have nothing to my credit, no good deed, no virtuous act, which may give me a claim to Your mercy. Forgive me my sins solely out of Your benevolence."

These suplications must be made after *Tashahhud* and *Durood* and before *Salaam*. It should not be difficult to learn them by heart and to know their meaning.

It is very unfortunate if we deprive ourselves of the precious teachings of the Prophet ﷺ which are wortheir than the world and every thing in it.

Salaam Marking the End of Prayer

As the Prophet ﷺ has taught the *Kalima* of *Allah-u-Akbar* for the commencement of the prayer than which there can be no better *kalima* to mark its beginning, so, also, has he instructed that prayer should be brought to an end with:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

As-Salaamu alaikum wa rahmatullah (Peace be upon you and the mercy of God).

There can, of course, be no more appropriate words for the conclusion of the prayer. Salutation, as everyone knows, is made when people meet for the first time after being away from each-other for some time. The teaching of *As-salaamu alaikum wa rahmatullah* denotes, or, rather, directs that the bodnsman should cut himself aloof from the world, even from those who pray with him, sitting to his left and right, and no one besides God should be present before his mind's eye when he enters into prayer by pronouncing Allah-u-Akbar and begins his submission to Allah. Throughout the prayer, it should be like that. When he has completed his prayer, after reciting *Tahsahhud* and *Durood*, and making his last supplication in the presence of Almighty in the final qadah, his inner state should be as if he had returned to this

world, and to his own environment from some other planet and was meeting, again, the men or angels on both the sides of him and wishing them peace and blessings of Allah. This, in our humble opinion, is the real signigicance of *As-salaamu alaikum wa rahmatullah.*

(٦٤٢/١٧٠) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ وَ تَحْرِيْمُهَا التَّكْبِيْرُ و تَحْلِيْلُهَا التَّسْلِيْمُ .
(رواه ابوداؤد والترمذی والدارمی و ابن ماجه)

(642/170) It is related on the authority of Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "Cleanliness (i.e., wudu) is the key of prayer and the utterance of *Alla-u-Akbar* is its *Tahrim*[1], and the way to loosen its restrictions is to say *As-salaamu alaikum wa rahmatullah.*" (Abu Dawood, Tirmizi, Daarami, and Ibn Majah)

Commentary: Three things have been stressed in the above saying:

(i) The key, i.e., the first pre-requisite of prayer is cleanliness and *wudu.* Without it, the door of the divine court does not open.

(ii) The opening *Kalima* of prayer is *Allah-u-Akbar* and all the restrictions that are peculiar to prayer (for instance, even legitimate acts like eating, drinking and conversation are forbidden till prayer lasts) come into force.

(iii) The conclusive kalima of prayer, with which the restrictions come to an end, is *As-salaamu alaikum wa rahmatullah.*

(٦٤٣/١٧١) عَنْ سَعْدِ بْنِ اَبِیْ وَقَّاصٍ قَالَ كُنْتُ اَرٰى رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِيْنِهٖ وَعَنْ يَسَارِهٖ حَتّٰى اَرٰى بَيَاضَ خَدِّهٖ . (رواه مسلم)

(643/171) Sa'ad bin Abi Waqqas ﷺ related to us, "I saw the Messenger of Allah ﷺ that he turned his face to the right and (then) to the left at the time of *Salaam,* and turned the face so much to the right and to the left that we could see the fair colouring of his cheeks." (Muslim)

Commentary: this very message with a slight difference of words is also relatd by Abdullah bin Hab'id ﷺ in the four books and by Aamar bin Yasar in *Ibn Majah.*

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[1]. The commencement of prayer when all the worldly thoughts are forbidden.

Supplicaion After *Salaam*

We have just seen the supplication the Prophet ﷺ used to make at the end of prayer, before *salaam,* or the prayers he taught for that occasion. Now, we shall take up the sayings showing the guidance he gave to his followers regarding the supplications and *zikr* (God-remembrance) after final salutation and his own usual practice.

(٦٤٤/١٧٢) عَنْ اَبِیْ اُمَامَةَ قَالَ قِيْلَ يَارَسُوْلَ اللهِ اَیُّ الدُّعَاءِ اَسْمَعُ قَالَ جَوْفُ اللَّيْلِ الْاٰخِرِ وَدُبُرُ الصَّلَوَاتِ الْمَكْتُوْبَاتِ . (رواه الترمذی)

(644/172) Abu Umama ﷺ narrated (once) it was enquired from the Messenger of Allah ﷺ: Messenger of Allah! Which supplication is heard most (i.e., a supplication made at what time has the greatest likelihood of being granted). "During the latter part of the night and at the end of an obligatory prayer,' replied the Prophet ﷺ. (Tirmizi)

(٦٤٥/١٧٣) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ اَخَذَ بِيَدِیْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّیْ لَاُحِبُّکَ يَا مَعَاذُ فَقُلْتُ وَاَنَا اُحِبُّکَ يَا رَسُوْلَ اللهِ قَالَ فَلَاتَدَعْ اَنْ تَقُوْلَ فِیْ دُبُرِ كُلِّ صَلٰوةٍ "رَبِّ اَعِنِّیْ عَلٰى ذِكْرِکَ وَشُكْرِکَ وَحُسْنِ عِبَادَتِکَ" . (رواه احمد و ابو داؤد و النسائی)

(645/173) Mu'az bin Jabal ﷺ said that the Messenger of Allah ﷺ held him by his hand and said, ' O Mu'az, I love you! Mu'az ﷺ said to him "Messenger of Allah! I too love you!" he said, "So (because of that I say to you) be sure to make this supplication to Allah after every prayer:

'رَبِّ اَعِنِّیْ عَلٰى ذِكْرِکَ وَشُكْرِکَ وَحُسْنِ عِبَادَتِکَ

"O Allah! help me in remembring You, in being grateful to You and in the worshipping You well." (Ahmad, Abu Dawood, Nasa'i)

(٦٤٦/١٧٤) عَنْ ثَوْبَانَ رَضِیَ اللهُ عَنْهُ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا انْصَرَفَ مِنْ صَلٰوتِهٖ اِسْتَغْفَرَ ثَلٰثًا وَقَالَ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْکَ السَّلَامُ تَبَارَكْتَ يَا ذَالْجَلَالِ وَالْاِكْرَامِ . (رواه مسلم)

(646/174) It is stated by Thauban ﷺ that when the Messenger of Allah ﷺ finished offering his prayers he sought forgiveness of Allah three times and then made this supplication:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَالْجَلَالِ وَالْإِكْرَامِ

"O Allah ! You are Peace, and peace comes from You. Blessed are You, O Possessor of glory and honour. (Muslim)

Commentary: This hadith tells us that after he had offered prayers the Prophet ﷺ would say استغفر الله three times. In fact, it is a sign of prefection of worship that a man having offered prayers considers his effort imperfect and regards himself responsible for that. So, he seeks the forgiveness of Allah.

The short supplication that Sayyidina Thauban ﷺ has spoken of is exactly that much. The additional words commonly used after ومنک السلام are later addtions and not taught by the Pophet ﷺ, these additional words are:

وإليک يرجع السلام محينا ربنا بالسلام وادخلنا الجنة دارالسلام

The only words taught by the Prophet ﷺ are repeated here:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَالْجَلَالِ وَالْإِكْرَامِ

But Allah knows best.

(٦٤٧/١٧٥) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ دُبُرِ كُلِّ صَلٰوةٍ مَكْتُوْبَةٍ لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ . اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَاالْجَدِّ مِنْكَ الْجَدُّ . (رواه البخاری و مسلم)

(647/175) Mughirah bin Shu'bah ﷺ narrated that after every fard payer the Messenger of Allah ﷺ used to say: *La ilaaha ill-allaah wahduhu laa sharika-lahu, lahul mulku wa lahul hamdu, wa hua 'alaa kulli shai'in qadeer, Allahumma laa maani'a lima ataita wa laa mu'ti lima mana'ta wa laa yanfa'uzal-jaddi minkal jadd* (There is no one worthy of worship save Allah. He is One and without a partner. Unto Him belongs Sovereignty and unto Him belongs all praise. In His Hand is all good and He has power over all things. O Allah! No one can withhold what You bestow, and no one can bestow what You decide to withhold, and the prosperity of no

prosperous one can make him independent of You i.e., even the wealthiest and most powerful person is a beggar at the door of Your mercy." (Bukhari and Muslim)

(٦٤٨/١٧٦) عَنْ اَبِیْ الزُّبَیْرِ قَالَ سَمِعْتُ عَبْدَاللّٰهِ بْنِ الزُّبَیْرِ یَخْطُبُ عَلٰی هٰذَا الْمِنْبَرِ وَهُوَ یَقُوْلُ کَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ اِذَا سَلَّمَ فِیْ دُبُرِالصَّلٰوةِ وَالصَّلَوَاتِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰی کُلِّ شَیْئٍ قَدِیْرٌ لَاحَوْلَ وَلَاقُوَّةَ اَلَّا بِاللّٰهِ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا نَعْبُدُ اِلَّا اِیَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ وَلَوْ کَرِهَ الْکَافِرُوْنَ . (رواه مسلم)

(648/176) Abu Az-Zubayr the Taba'ee has said that Abdullah bin Zubayr said while delivering the sermon on this pulpit that after the Messenger of Allah ﷺ turned in salutation and ended prayers, he would recite:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰی کُلِّ شَیْئٍ قَدِیْرٌ لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا نَعْبُدُ اِلَّا اِیَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ وَلَوْ کَرِهَ الْکَافِرُوْنَ

"There is no God but Allah alone Who has no partner. To Him belongs the kingdom, to Him praise is due, and He is omnipotent. There is no might or power except in Allah. There is no god but Allah. And we do not worship any except Him. To Him belongs wealth, to Him belongs grace, and to Him is worthy praise accorded. There is no god but Allah to Whom we are sincere in devotion even though the disbelievers have it. (Muslim)

(٦٤٩/١٧٧) عَنْ سَعْدٍ اَنَّهٗ کَانَ یُعَلِّمُ بَنِیْهِ هٰؤُلَاءِ الْکَلِمَاتِ وَیَقُوْلُ اِنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ کَانَ یَتَعَوَّذُ بِهِنَّ دُبُرِالصَّلٰوةِ . اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنَ الْجُبْنِ وَاَعُوْذُبِکَ مِنَ الْبُخْلِ وَاَعُوْذُ بِکَ مِنْ اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِکَ مِنْ فِتْنَةِ الدُّنْیَا وَعَذَابِ الْقَبْرِ . (رواه البخاری)

(649/177) Sa'ad bin Abi Waqqas ﷺ related to us that he used to teach the *Kalimas* of "refuge" to his children and tell them that

he had heard the Messenger of Allah ﷺ seek the refuge of Allah after prayer in these words: *Allahumma in-ni- a'uzubika minal jubni, wa a'uzthubika minal bukhli wa authubika min arzail-'umri' wa a'uthubika min fitnatid-duniya wa' athaabil qabr* (Oh Allah! I seek refuge in You from stinginess, and I seek refuge in You from worthless age (when he organs and senses lose their function through old age and a man becomes unwanted and a bruden on others), and I seek refuge in You from the ills and evils of life and the punisment of death).

(Bukhari)

(٦٥٠/١٧٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللهَ فِىْ دُبُرِ كُلِّ صَلوٰةٍ ثَلٰثًا وَّثَلٰثِيْنَ وَحَمِدَ اللهَ ثَلٰثًا وَّثَلٰثِيْنَ وَكَبَّرَاللهَ ثَلٰثًاوَّثَلٰثِيْنَ فَتِلْكَ تِسْعَةٌ وَّ تِسْعُوْنَ وَقَالَ تَمَامَ الْمِائَةِ لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ غُفِرَتْ خَطَايَاهُ وَاِنْ كَانَتْ مِثْلَ زَبَدِالْبَحْرِ . (رواه مسلم)

(650/178) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever, afterevery prayer, recites *Subhan Allah* (Glory to Allah) 33 times, and, in the same way, *Al-hamdu lillaah* (Praise to Allah) 33 times, and *Allah-u-Akbar* (Allah is Great) 33 times, — these make 99 Kalimas, and, then, in order to complete the figure of 100, says

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْر

La ilaaha illallahu wahduhu laa sharika-lahu, lahul mulku wa lahul hamdu, wahuwa 'ala kulli shai'in qadeer (No one is worthy of worship save Allah. He is One and without a partner. Unto Him belongs Sovereignty and unto Him belongs all praise. In His Hand is all good and He has power over all things) all his sins will be forgiven even if they be as profuse as the foam of the sea."

(Muslim)

Commentary: It is necessary to bear in mind, that, what has been said earlier about glad tidings on the remission of sins owing to a virtuous deed.

In this Tradition we are exhorted to recite 33 times each the 3 *Kalimas* of *Subhan Allah*, *Al-hamdu lillah* and *Allah-u-Akbar*, and, then once the *Kalima* of *La ilaaha ill-allaahu wahaduhu laa*

sharika lahu — in order to attain the round figure of 100. But in the narrative of some other Companions like Ka'b bin 'Ujrah ﷺ it is stated that *Subhan Allah* and *Al-hamdu lillah* should be recited 33 times and *Allah-u-Akbar*, 34 times, arriving, thus at the total of 100.

In fact, the Prophet ﷺ has, sometimes, spoken of the one, and sometimes, of the other method of reciting it. Both of these are correct and based on unquestionable evidence, and one can adopt either of them according to one's inclination. The Prophet ﷺ has, also, advised the recitation of the three *Kalimas* at the time of retiring to bed. In common parlance, it is known as *Tasbih* Fatimah.

(٦٥١/١٧٩) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَلَّمَ لَمْ يَقْعُدْ اِلَّا مِقْدَارَ مَايَقُوْلُ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَالْجَلَالِ وَالْإِكْرَامِ . (رواه مسلم)

(651/179) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ did not sit, after making the finishing salutation (Salaam), but for so long as to say: *Allaahumma antas-salaamu wa minkas-salaamu, tabarrakta yaa zal-jalaal-i-wal ikraam* (Oh God! You are Peace, and peace comes from You, Blessed are You, O Owner of Majesty and Glory.) (Muslim)

Commentary: Apparently, the above Tradition tells that, after salaam, the Prophet sat only for such a little time as it took to recite *Allaahumma antas-salaam* —, and, then, he stood up. But from the Traditions quoted earlier it seems that he, also, recited some other prayers and *Kalimas* of *zikr* after the finishing salutation and exhorted others, as well, to do the same.

Some authorities have tried to explain the divergence by suggesting that the Prophet did not recite the other formulas of *zikr* and prayer immediatel after *Salaam* but when he had completed *sunnah* and *nafl rak'ats*, and his exhortation to the *Ummah* to recite them, too, was for that occasion.

From the words of most of the sayings discussed above as well as of numerous other reports bearing upon the same subject,

however, it is evident that the Prophet ﷺ recited these prayers and *Kalimas* of *zikr* soon after *Salaam.* We, on our part, believe that the correct position, in this regard is what has been stated by Shah Waliullah رحمة الله عليه. He Writes:

"It is better that these supplications and formulas of *Zikr* are recited before the sunnahs that are to be offered up immediately after *salaam* for some of the Traditions belonging to that category denote it explicity while the words of the others seem to convey the same impression. As for Sayyidah Ayshah's رضى الله عنها narrative the Prophet ﷺ did not sit after salaam but for so long as to say *Alaahumma antas-Salaam* —, it can be interpreted in various wasy. It is possible that what she meant was that the Prophet ﷺ sat in the posture of prayer only for that little while after *salaam*, and, then, changed the manner of sitting and turned to the left or the right or towards the *Muqtadis,* as some other reports, also, indicate, as well as that it was not his regular practice but, occasionally, it, too, happened that the Prophet ﷺ got up only after reciting *Allaahumma antas-Salaam* — when he had completed the finishing salute, and it was done with the object of impressing upon the followers that the recitataion of these formulas of prayer and *zikr* was not obligatory or Wajib but supererogatory and commendable."[1]

Note: We concluede that the recitation of these supplications after *salaam* is confirmed by the teachings as well as the practice of the sacred Prophet ﷺ and there can be no two opinions about it. But the habit of the *Muqtadis* to consider themselves bound to follows the *Imam* in supplication after *salaam* and or regard it unbecoming to get up before him though they may have the need to leave earlier is without foundation and calls for correction. The band between *Imamat* and *Iqtida*[2] ends with salaam, and it is not necessary to follow the Imam after it. One can get up before the Imam after making a short supplication, or go on praying as long as one likes.

❶. Hujjat, Vol. II, p. 12.
❷. Meaning follwoing or taking after.

SUNNAH AND *NAWAFIL* PRAYER

The five daily prayers are obligatory in Islam. Apart from them, the Prophet ﷺ has exhorted us to offer some other *Rak'at* as well before or after the *Fard* prayer or at some other time. Of these, the prayers he strongly advised or took pains to observe himself are, commonly, known as *Sunnah* while the rest as *Nawafil*[1].

The apparent wisdom behind the *Sunnah* and *Nawafil* that are to be offered before the *Fard* is that. *Fard* prayer is a very special kind of presence in the Court of the Almighty, and, that is why, it is observed congregationally in the mosque. Therefore, before engaging in it one should get attened inwardly to the solemn event and develop an affinity with the celestial world by offering two or four *Rak'at* individually. As for the *Sunnah* and *Nafl Ra'kat* that are required to be offered after the obligatory prayer the wisdom seems to be that amends be made through them for the deficiency that might have remained in the *Fard.*

There are some obligatory prayers before or after which we are not called upon, or positively forbidden, to offer *Sunnah* or *Nafl Rak'ats*. The significance of it will be discussed later, at the appropriate place.

Besides the *Sunnah* and *Nafl* prayers which are offered before or after an obligatory prayer, there are a few like *Chasht* in the day and *Tahajjud* in the night that occupy a unique place in the Islamic design of worship. For the seekers of the countenance of Allah and His propinquity these prayers are an exceptional means to advancement and distinction.

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❶. plural of Nafl, meaning supererogatory. In the Traditions all the prayers, aside of the Fard are called Nawafil.

Sunnat-i-Muakkadah

(٦٥٢/١٨٠) عَنْ اُمِّ حَبِيْبَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى فِي يَوْمٍ وَّلَيْلَةٍ ثِنتَى عَشْرَةَ رَكْعَةً بُنِىَ لَهُ بَيْتٌ فِي الْجَنَّةِ اَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَالْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلوٰةِ الْفَجْرِ (رواه الترمذی)

(652/180) Umm Habibah رضی الله عنها related to us that the Messenger of Allah ﷺ said: "Whoever will offer 12 *Rak'at* during the the day and the night (apart from the Fard prayers), for him a mansion will be built in Heaven. (The 12 *Rak'ats* are): 4 before and 2 after *Zuhr*, 2 after *Maghrib,* 2 after *Isha*, and 2 before *Fajr*." (Tirmizi)

This Tradition is also mentioned in *Muslim* but the number of rak'at are not mentioned there.

Commentary: This *hadith* mentions four *raka'at* to be offered before the *Fard* of *Zuhr*. A *hadith* of the same import narated Sayyidah Ayshah رضی الله عنها is transmitted by *Sunan Nasa'i* and others. Besides, the *hadith* transmitted by *Muslim* and narrated by Sayyidah Ayshah رضی الله عنها tells us of the practice of the Prophet ﷺ.

"He offered four *raka'at* at home before the *Zuhr* prayer which he offered in the mosque and then came home and offered two *rak'at*. Similarly, after he had led the *Maghrib* in the mosque, he came home and offered two *raka'at* and after having led the *Isha* prayer, he came home and offered two *raka'at*."

Finally she said that before the *Fajr*, he offered two *raka'at* at home after *Subh Sadiq* (dawn). However, in some *ahadith* the prayers before *Zuhr* are mentioned as comprising two *raka'at* not four. We will see those *ahadith*.

(٦٥٣/١٨١) عَنْ اِبْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَ رَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَالْمَغْرِبِ فِىْ بَيْتِهٖ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِىْ بَيْتِهٖ قَالَ وَحَدَّثَتْنِىْ حَفْصَةُ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّىْ رَكْعَتَيْنِ خَفِيْفَتَيْنِ حِيْنَ يَطْلُعَ الْفَجْرُ . (رواه البخاری ومسلم)

(653/181) Ibn Umar ﷺ said, "I prayed along with the Messengr of Allah ﷺ two raka'at before and two *raka'at* after *Zuhr* prayer, two after *Maghrib* in his house, and two after *Isha* in his house." He said that (his sister, the mother of the Believers) Sayyidah Hafsah رضی الله عنها told him that the Messenger of Allah ﷺ used to pray two short *raka'at* after subh *Sadiq* (dawn).
(Bukhari and Muslim)

Commentary: Taking into account all the reports in this connection it would appear that the Prophet ﷺ usually offered 4 *raka'ts* before *Zuhr*, and, occasionally, only 2. Both of these courses were adopted by the Prophet ﷺ and whichever of the two is followed, the *Sunnah* will be fulfilled. Our own experience is that some theologists, generally offer 4 *rak'at* before *Zuhr* but when the time for the congregation is short, they rest content with 2 *rak'at*.

Since the sacred Prophet was very particular about the 10 or 12 *rak'ats* of *Sunnah* mentioned in these Trditions and laid a great stress on them, these are known as *Sunnat Mukkadah*[1]. Among them he attached the greatest importance to the Sunnah of Fajr.

Special Significance of *Sunnats* of *Fajr*

(٦٥٤/١٨٢) عَنْ عَائِشَةَ رَضِىَ اللّٰهُ عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَافِيْهَا . (رواه مسلم)

(654/182) It is narratedby Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said, "The two *raka'at* (sunnah) of *Fajr* are better than this world and what it contains." (Muslim)

Commentary: It means that the reward awaiting anyone in the hereafter against the two *raka'at sunnah* of *Fajr* is more valuable than the world and what it contains. These things are all perishable while the reward is lasting. We will come to know of this in the next world. *Insha Allah*.

(٦٥٥/١٨٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُوْ هُمَا وَاِنْ طَرَدَتْكُمُ الْخَيْلُ (رواه ابوداؤد)

❶. Denoting the class of prayers which the Prophet used to offer regularly and has ordered his followers to do the same. One must not omit them without a cogent reason.

(655/183) it is related by Abu Hurayrah that the Messenger of Allah said: "Do not omit the 2 rak'ats of the *Sunnats* of *Fajr* even though the circumstances be that horseswere chasing you (i.e., you were being carried along in a journey on galloping horses)." (Abu Dawood)

(٦٥٦/١٨٤) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى شَيْئٍ مِنَ النَّوَافِلِ اَشَدَّ تَعَاهُدًا مِنْهُ عَلٰى رَكْعَتَيِ الْفَجْرِ.

(رواه البخارى و مسلم)

(656/184) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah did not show more anxiety for any other Sunnah or Nafl prayers than the 2 *rak'at* before *Fajr*. (Bukhari and Muslim)

(٦٥٧/١٨٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يُصَلِّ رَكْعَتَيِ الْفَجْرِ فَلْيُصَلِّهِمَا بَعْدَ مَا تَطْلُعُ الشَّمْسُ . (رواه الترمذى)

(657/185) It is related by Abu Hurayrah that the Messenger of Allah said: "Whoever may not have offered the *sunnah* of *Fajr* should do so after sunrise." (Tirmizi)

Superiority of *Sunnah* and *Nawafil* at Other Times

(٦٥٨/١٨٦) عَنْ اَبِىْ اَيُّوْبَ الْاَنْصَارِىِّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيْهِنَّ تَسْلِيْمٌ تُفْتَحُ لَهُنَّ اَبْوَابُ السَّمَاءِ.

(رواه ابوداؤد وابن ماجه)

(658/186) It is related by Abu Ayub Ansari that the Messengr of Allah said: "The gates of Paradise open for the for *Rak'at* before *Zuhr* during which *Salaam* is not carried out (i.e., which are offered together)." (Abu Dawood and Ibn Majah)

(٦٥٩/١٨٧) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا لَمْ يُصَلِّ اَرْبَعًا قَبْلَ الظُّهْرِ صَلَّاهُنَّ بَعْدَهَا . (رواه الترمذى)

(659/187) Sayyidah Ayshah رضی الله عنها relates that the practice of the Prophet was that if he had not offered the four *rak'at* before *Zuhr* he did so after he had completed the *Zuhr*. (Tirmizi)

Commentary: In the report quoted in *Ibn Majah* it is made clear

that in such a case the Prophet ﷺ offered the four pre-*Zuhr rak'at* after he had offered the two *rak'at* of *Sunnah* after *Zuhr*.

(٦٦٠/١٨٨) عَنْ اُمِّ حَبِيْبَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ حَافَظَ عَلٰى اَرْبَعِ رَكْعَاتٍ قَبْلَ الظُّهْرِ وَاَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ .
(رواه احمد و الترمذى و ابوداؤد و النسائى و ابن ماجه)

(660/188) It is related on the authority of Umm Habiba رضى الله عنها that the Messenger of Allah ﷺ said: "Whoever regularly offers 4 *rak'at* before and 4 after *Zuhr*, Allah will forbid the Fire of Hell for him." (Musnad Ahmad, Abu Dawood, Nasai and Ibn Majah)

Commentary: Some commentators have observed that since it is established by authentic hadith that the Prophet ﷺ, generally, offered 2 rak'at of *Sunnah* after *Zuhr*, as is, also, borne out by the aforementioned narratives of Sayyidah Ayshah رضى الله عنها, Sayyidina Abdullah bin Umar ؓ and Sayyidah Umm Habiba رضى الله عنها, the *Muakkadah Sunnat* after *Zuhr* are only 2 *rak'at*. The manner of offering 4 rak'ats will, therefore, be to say 2 *Nafl rak'at* in addition to the 2 *Muakkadah rak'at*.

Note: In our country it is quite common to offer an additional 2 *Rak'at* of *Nafl* after the *Sunnah* of *Zuhr*, but people, generally, offer these *Nafl*, as all other *Nafl rak'at*, in the sitting posture and believe that *Nafl rak'at* should always be offered sitting, though it is altogether wrong. A Tradition clearly has it that a prayer offered in the sitting position fetches half the reward of the one offered standing.

(٦٨١/١٨٩) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ اِمرَأً صَلّٰى قَبْلَ الْعَصْرِ اَرْبَعًا . (رواه احمد والترمذى و ابوداؤد)

(681/189) It is related on the authority of Abdullah bin Umar ؓ that the Messenger of Allah ﷺ said: "Blessings of the Lord be on the bondsman who offers 4 *rak'at* before *Asr*."
(Musnad Ahmad, Tirmizi and Abu Dawood)

Commentary: It cotnains the Prophet's ﷺ exhortation about the 4 *rak'at* of *Nafl* before the *Asr* prayer and his usual practice is reported to have been the same, though it, too, is related that, sometimes, he said only 2 *rak'at* before *Asr*.

(٦٦٢/١٩٠) عَنْ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ قَالَ رَأَيْتُ عَمَّارَ بْنَ يَاسِرٍ يُصَلِّى بَعْدَالْمَغْرِبِ سِتَّ رَكْعَاتٍ وَقَالَ رَأَيْتُ حَبِيْبِىْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّىْ بَعْدَالْمَغْرِبِ سِتَّ رَكْعَاتٍ وَقَالَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكْعَاتٍ غُفِرَتْ لَهٗ ذُنُوْبُهٗ وَاِنْ كَانَتْ مِثْلَ زَبَدِالْبَحْرِ. (رواه الطبرانى)

(662/190) It is related by Muhammad bin Ammar bin Yasir "I saw my father, Ammar bin Yasir, that he used to offer 6 *rak'ats* after *Maghrib*. He said, 'I have seen my beloved, the Prophet, offering 6 rak'at after Maghrib and saying that whoever offers 6 rak'at after Mahgrib, his sins will be forgiven even if they are as profuse as the foam of the sea." (Tabarani)

Commentary: Two *Rak'at* after *Maghrib* are *Sunnat Muakkadah,* as we have already seen in the Traditions related by Sayyidah Ayshah رضى الله عنها, Sayyidina Abdulah bin Umar ﷺ and Sayyidah Umm Habibah رضى الله عنها. If, besides, 4 *rak'at* of *Nafl* are also offered, it will make 6 *rak'at* and the bondsman will become worthy of the glad tidings given in the above Tradition.

(٦٦٣/١٩١) عَنْ عَائِشَةَ رَضِىَ اللّٰهُ عَنْهَا قَالَتْ مَا صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءُ قَطُّ فَدَخَلَ عَلَىَّ اِلَّا صَلّٰى اَرْبَعَ رَكْعَاتٍ اَوْسِتَّ رَكْعَاتٍ. (رواه ابو داؤد)

(663/191) It is related by Sayyidah Ayshah رضى الله عنها "It never happened that the Messenger of Allah ﷺ came to my house (to rests) after offering Isha prayer and he did not offered four or six raka'at." (Abu Dawood)

Commentary: Two rak'at after Isha are *Sunnat Muwakkadah* as shown in the previously mentioned narratives of Umm-i-Habiba, Abdullah bin Umar ﷺ and Sayyidah Ayshah رضى الله عنها but from the above report it appears that the Prophet, also, offered 2, and, sometimes, 4 rak'at in addition to the 2 rak'at of *Sunnat Muwakkadah.*

Witr

(٦٦٤/١٩٢) عَنْ خَارِجَةَ بْنِ حُذَافَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ اِنَّ اللّٰهَ اَمَدَّكُمْ بِصَلٰوةٍ هِىَ خَيْرٌلَّكُمْ مِنْ حُمُرِالنَّعَمِ الْوِتْرُ

جَعَلَهُ اللّٰهُ لَكُمْ فِيمَا بَيْنَ صَلٰوةِ الْعِشَاءِ اِلٰى اَنْ يَطْلُعَ الْفَجْرُ.

(رواه الترمذی و ابو داؤد)

(664/192) Kharijah bin Huzafa ﷺ relates "One day the Messenger of Allah ﷺ came out (of his apartment) and, addressing us, said: 'God has bestowed upon you the gift of another prayer which is better for you than the red camels (on which you place the highest value). It is *Witr*. God has placed it for you after the *Isha*, till day-break (i.e., it can be offered at any time during it)." (Tirmizi and Abu Dawood)

(١٩٣/٦٦٥) عَنْ بُرَيْدَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوْتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوْتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوْتِرْ فَلَيْسَ مِنَّا

(رواه ابو داؤد)

(665/193) It is related by Buraidah ﷺ "I myself heard the Messenger of Allah ﷺ say, '*Witr* is truth: whoever does not offer *witr* is not one of us. Witr is truth; whoever does not offer witr is not one of us. Witr is truth; whoever does not offer *witr* is not one of us'. (He said it thrice)." (Abu Dawood)

Commentary: These, obviously, are the last words by way of warning and exhortation as regards Witr. It is from Traditions like it that Imam Abu Hanifah has concluded that *Witr* is not merely a *Sunnah* but *Wajib* and its place is between an obligatory prayer and *Sunnat Muakkadah.*

(١٩٤/٦٦٦) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنِ الْوِتْرِ اَوْنَسِيَهُ فَلْيُصَلِّ اِذَا ذَكَرَ اَوِاسْتَيْقَظَ.

(رواه الترمذی و ابو داؤد و ابن ماجه)

(666/194) It is related by Abu Sa'eed Khudri ﷺ that the Messenger of Allah ﷺ said: "Whoever remains asleep at the time of *Witr* or forgets it should offer it when he wakes up or remembers." (Tirmizi, Abu Dawood and Ibn Majah)

(١٩٥/٦٦٧) عَنِ ابْنِ عُمَرَ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِجْعَلُوْا اٰخِرَ صَلٰوتِكُمْ بِاللَّيْلِ وِتْرًا.

(رواه مسلم)

(667/195) It is related by Ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Make *witr* your last prayer of the night (i.e.,

among the prayers of the night it should be the last to be offered)." (Muslim)

(٦٦٨/١٩٦) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ اَنْ لَّا يَقُوْمَ مِنْ اٰخِرِ اللَّيْلِ فَلْيُوْتِرْ اَوَّلَهُ وَمَنْ طَمَعَ اَنْ يَّقُوْمَ اٰخِرَهٗ فَلْيُوْتِرْ اٰخِرَاللَّيْلِ فَاِنَّ صَلٰوةَ اٰخِرِ اللَّيْلِ مَشْهُوْدَةٌ وَذَالِكَ اَفْضَلُ . (رواه مسلم)

(668/196) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "Whoever is unsure that he would wake up during the last part of the night should offer *witr* at the beginning of it (i.e., with *Isha*), and whoever is confident that he will get up (for *Tahajjud*) during the last part of the night should offer *witr* then (i.e., after Tahajjud) for the Angels of Mercy are present at that time and it is a time of great superiority." (Muslim)

Commentary: The general command about *witr* is what is contained in the two aforementioned Traditions, i.e., it ought to be offered after and at the end of all the nightly prayers including *Tahajjud,* and, further, that whoever may be sure of waking up in the last hours of the night, should offer it not at the beginning of the night but towards the end of it, with *Tahajjud*, and whoever is not so sure, should do so after *Isha*. The Prophet ﷺ, however, had advised some Companions ﷺ to offer *witr* at the beginning of the night owing to their special circumstances. Sayyidina Abu Hurayrah ﷺ being one of them. It is related, on his authority, in *Sahih Bukhari* and *Sahih Muslim* "among the few exceptional exhortations of the Prophet ﷺ to me one was that I offer *witr* at the beginning of the night."

(٦٦٩/١٩٧) عَنْ عَبْدِاللّٰهِ بْنِ اَبِىْ قُبَيْسٍ قَالَ سَاَلْتُ عَائِشَةَ بِكَمْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ؟ قَالَتْ كَانَ يُوْتِرُ بِاَرْبَعٍ وَثَلٰثٍ وَّسِتٍّ وَّثَلٰثٍ وَّثَمَانٍ وَثَلٰثٍ وَعَشْرٍوَّثَلٰثٍ وَلَمْ يَكُنْ يُوْتِرُ بِاَنْقَصَ مِنْ سَبْعٍ وَّلَا بِاَكْثَرَ مِنْ ثَلٰثَ عَشْرَةَ (رواه ابوداؤد)

(669/197) Abdullah bin Abi Qubays narrates "I enquired from Sayyidah Ayshah رضى الله عنها how many rak'at did the Messenger of Allah ﷺ offer in *witr*, and she replied: "Four and three, and six and three, and eight and three, and ten and three, but never

less than seven or more than thirteen rak'at in *witr*."(Abu Dawood)

Commentary: Some Companions ﷺ used to describe the joint prayers of Tahajjud and *Witrs*, as *Witr*, and such was, also, th case with Sayyidah Ayshah رضی الله عنها. In the above Tradition she has given the reply to Abdullah bin Abu Qays enquiry on the same principle. What she, actually, means is that before the three *rak'at* of Witr the sacred Prophet ﷺ sometimes offered only four rak'at of Tahajjud, sometimes six, sometimes eight, and sometimes ten. But he never offered less than four nor more than ten rak'at in *Tahajjud* and, after these rak'at of *Tahajjud,* he offered the three *rak'at* of *witr.*

Recital of Qur'an in *Witr*

(١٩٨/٦٧٠) عَنْ عَبْدِالْعَزِيْزِ بْنِ جُرَيْجٍ قَالَ سَأَلْنَا عَائِشَةَ بِاَىِّ شَيْئٍ كَانَ يُوْتِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ كَانَ يَقْرَءُ فِى الْاُوْلٰى بِسَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰى وَفِى الثَّانِيَةِ بِقُلْ يَآ اَيُّهَا الْكٰفِرُوْنَ وَفِى الثَّالِثَةِ بِقُلْ هُوَاللّٰهُ اَحَدٌ وَالْمُعَوِّذَتَيْنِ . (رواه الترمذى و ابوداؤد)

(670/198) Abul Aziz bin Jurayj (Taba'ee) has narrated that (once) they asked Sayyidah Ayshah رضی الله عنها what surahs the Messenger of Allah ﷺ recited in Witr. She replied: 'He recited Sabbihisma rabbikal a'alaa in the first *Rak'at, Qul-yaa aiyyuhal kafiroon in thesecond and Qul huwallaahu ahad and Mu'awwazateyn* (i.e., *Qul a'oozu birabbil falaq,* and *Qul a'oozu birabbin-naas*) in the third." (Tirmizi and Abu Dawood)

Commentary: Ubayy bin Ka'b and Abdullah bin Abbas ﷺ have, also, related that the Prophet ﷺ used to recite *Sabbihisma rabbikal a'alaa* in the first, *Qul ya aiyyuhal kafiroon* in the second, and *Qul huwallaahu ahad* in the third *rak'ats* of *witr,* but they have not mentioned the recial of *Mu'awwazateyn* in the third rak'at. It appears from the above narrative that, occasionally, he, also, recited *Mu'awwazateyn,* along with *surah Ikhals*[1], in the third *rak'at.*

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❶. Meaning Qul huwallahu ahad

Qunoot of Witr

(٦٧١/١٩٩) عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ عَلَّمَنِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ اَقُوْلُهُنَّ فِىْ قُنُوْتِ الْوِتْرِ اَللّٰهُمَّ اهْدِنِىْ فِىْ مَنْ هَدَيْتَ وَعَافِنِىْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِىْ فِىْ مَنْ تَوَلَّيْتَ وَبَارِكْ لِىْ فِيْمَا اَعْطَيْتَ وَقِنِىْ شَرَّ مَاقَضَيْتَ فَاِنَّكَ تَقْضِىْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ (رواه الترمذى و ابوداؤد و النسائى وابن ماجة والدارمى)

(671/199) It is related by Hasan bin Ali ﷺ "The Messenger of Allah ﷺ taught me a few supplications which I make in the *Qunoot* of *witr*, (these are):

اَللّٰهُمَّ اهْدِنِىْ فِىْ مَنْ هَدَيْتَ وَعَافِنِىْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِىْ فِىْ مَنْ تَوَلَّيْتَ وَبَارِكْ لِىْ فِيْمَا اَعْطَيْتَ وَقِنِىْ شَرَّ مَاقَضَيْتَ فَاِنَّكَ تَقْضِىْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Allaahum-mahdini feeman hadaita, wa 'aafini feeman 'aafaita, wa tawal-lani feeman tawal-laita, wa baarik li feemaa a'taita, wa qini shar-rama qadaita, fa-in-naka taqdhee walaa yuqdhaa 'alaika, in-nahoo laa yazil-luman waalaita, tabarakta rabbana wa ta'aalait

(O Allah! Guide us to the right path from among those whom You have guided, and accord us security from among those whom You have accorded security, and be our Patron from among those whom You have been Patron, and give us plentitude in what You have bestowed upon us of the good, and protect us from the evil which You have decreed, since it is You who decides and nothing can be decided against You. Our Lord! Blessed and Exalted are you)."

(Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

Commentary: In some report *Walaa Ya'izzu man 'aadait* (And no honour can be had by whom you are an enemy) is, also, mentioned after *In-nahoo 'la yazil-ul-man waalait*, and in others *Nastaghfiruka wa natoobu ilaik* (We ask pardon of You and repent before You) has been added after *Tabarakta rabbana wa ta'aalait,* and yet in others the *Durood, Wa sal-lal-laahu 'alan-nabeeyi* (And may Allah bless the Prophet) too, occurs after these words of

repentance. Many legists and theologians have adopted this *Qunoot* for recital in *witr*. The *Qunoot* which is current among the Hanafis, i.e., *Allaahumma inna nast'eenuka wa nastaghfurika*...... has been related by Imam Ibn Abu Shaybah and Imam Tahawi, on the authority of Sayyidina Umar ﷺ and Abdullah bin Mas'ud ﷺ while Allama Shami holds, on the authority of some leading Hanafi autorities, that with the *Qunoot, Allaahumma inna nasta'eenuka wa nastghfurika* — should be also recite along with *Allahumma-mahdinaa feeman* hadait..........

(٦٧٢/٢٠٠) عَنْ عَلِيٍّ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِي اٰخِرِ وِتْرِهٖ . اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَااُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ .

(رواه ابوداؤد و الترمذی و النسائی و ابن ماجه)

(672/200) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ used to make this supplication after *witr: Allaahumma in-ni a'oozu bi-ridhaaka min Sakhatika wa bi-ma'afaatina min 'uqubatika wa a'oodhubika minka laa uhsee thana-an alaika an-ta kamaa athnaita 'alaa nafsika* (O Allah! I seek refuge in Your good pleasure from Your displeasure, and in Your forgiveness from Your retribution; and I seek refuge in You from You. Unable am I to reckon Your Praise which is Your. You are, indeed, as you have described Yourself)."

(Abu Dawood, Tirmizi, Nasai and Ibn Majah)

Commentary: What the above supplication means is that there is no refuge from the repraisal, punishment or anger of Allah. One can find shelter only in His mercy and benevolence. In Sayyidina Ali's ﷺ narrative it is simply stated that the Messenger of Allah ﷺ used to make it at the conclusion of *witr* which can mean that he made it as *Qunoot* in the third rak'at, as some authorities have suggested, or before or after *Salaam* in the last *q'adah* of *witr* or in the last *sajdah* of it. It is quoted in *Sahih Muslim*, on the authority of Sayyidah Ayshah رضی الله عنها that once she heard the Prophet ﷺ making this supplication in the *sajdah* of the prayer of the night. Any of the three courses may, however, be followed.

(٦٧٣/٢٠١) عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَلَّمَ فِي الْوِتْرِ قَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ.

(رواه ابوداؤد و النسائي وزاد "ثلث مرات يطيل")

(673/201) Ubayy bin Ka'b ﷺ has related that the Messenger of Allah ﷺ used to say *Subhaan-al malikul quddoos* (Glory to the King, the Blessed) after the Salaam of *Witr*.

(Abu Dawood and Nasai)

Commentary: In the report quoted in *Nasai* it is added that the Prophet ﷺ used to recite the formula thrice in a long-drawn-out tone. Some other narratives have it that at the third time he pronounced it in a loud voice.

Two *Rak'at Nafl* After *Witr*

(٦٧٤/٢٠٢) عَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ بَعْدَ الْوِتْرِ رَكْعَتَيْنِ.

(رواه الترمذی وزادابن ماجه "خفيفتين وهو جالس")

(674/202) Umm Salmah رضی الله عنها narrated that the Prophet ﷺ offered another two *Rak'at* after *Witr*. (Tirmizi)

This Tradition has, also, been quoted by *Ibn Majah* with the addition that the Prophet ﷺ used to make the two post-Witr rak'at brief and offer them in the sitting posture.

Commentary: Apart from Sayyidah Umm Salmah رضی الله عنها, Sayyidah Ayshah رضی الله عنها and Abu Umama ﷺ, too, have narrated that the Prophet ﷺ used to offer the two *Rak'at* after *Witr* in the sitting posture, and some theologists have, therefore, concluded that it is better to offer them while sitting. But others hold that it would not be proper, in this regard, to draw conclusions about the general body of Muslims from what the Prophet ﷺ did. In *Sahih Muslim* it is mentioned, on the authority of Abdullah bin Umar ﷺ, that once on seeing the Prophet offering prayer in the sitting posture he remarked that he had heard from someone that he i.e., the Prophet, said that whoever offers it sitting gets half the reward accuring to him who does it in the standing position. The Prophet ﷺ, thereupon, replied, "Yes. It is the rule, but in this matter, I am not like you. My case is exceptional with God, i.e., I get the full reward even on offering it in the sitting posture." On

the strength of it, a majority of the authorities have expressed the view that there is no special rule for the two *rak'at* after *Witr* and the general rule that the reward on offering prayer in the sitting posture is half of that on offering it standing applies to them as well.

We have seen that *Witr* should be the last prayer of the night. To offer two *ra'kat* after it will not be at variance with the command for these, in fact, are a part of *Witr* and not a separate prayer in themselves.

Qiyam al-Layl or *Tahajjud*

There is no obligatory prayer between *Isha* and *Fajr*. If *Isha* is offered at the beginning of the stipulated time, plenty of time is left vacant though it is extremely precious in the sense that inner peace and tranquillity which is felt in the silent hours of the night is not, generally, experienced at any other time and in case a man goes to sleep for sometime after *Isha*, and gets up after midnight, which is the real time for *Tahajjud,* the atmosphere of serenity and devotion in which he offers it does not fall to his lot in any other prayer. Moreover, to leave the bed at that time and offer prayer is, also, highly efficacious for disciplining of the self. Says the Qur'an:

"اِنَّ نَاشِئَةَ اللَّيْلِ هِيَ اَشَدُّ وَطْأً وَّ اَقْوَمُ قِيْـلًا (المزمل ٧٣:٦)

"Truly, the rising by night is most potent for governing (the should), and most suitable for framing the word (of Prayer and Praise). (Al-Muzammil 73:6)

At anohter place, the bondsmen have been praised:

"تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا" (السجده ٣٢:١٦)

"Who forsake their beds to cry unto their Lord in fear and hope (at the time when people sleep comfortably). (Al-Sajdah 32:16)

The Qur'an, further tells that the reward these bondsmen are going to recieve in the Hereafter, which will be utterly pleasing, is known only to God.

"No soul knoweth what is kept hid for them of joy, as a reward for what they used to do). (Al-Sajdah 32:17)

The Prophet ﷺ is commanded one occasion in the Qur'an to observe the *Tahajjud* and prosmised the praiseworthy station:

"وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ عَسٰى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا"
(الاسراء ١٧:٧٩)

We learn from authentic Traditions that, during the last part of the night, Allah turns toward His bondsmen with full mercy and benevolence, and those of us who have been blessed, is some measure, with the capability to know or feel such things, also, perceive the heavenly felicity that is associated with that hour.

(٦٧٥/٢٠٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَ تَعَالٰى كُلَّ لَيْلَةٍ اِلَى السَّمَآءِ الدُّنْيَا حِيْنَ يَبْقٰى ثُلُثُ اللَّيْلِ الْاٰخِرِ يَقُوْلُ مَنْ يَدْعُوْنِىْ فَاسْتَجِيْبَ لَهٗ مَنْ يَسْأَلُنِىْ فَاُعْطِيَهٗ مَنْ يَسْتَغْفِرُنِىْ فَاَغْفِرَلَهٗ .
(رواه البخارى و مسلم)

(675/203) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When the last one-third of the night remains, our Lord, the Glorious One, descends towards the heavens of the world, and proclaims: "Who is there who supplicates Me, and I grant his supplication? Who is there who begs Me for (anything), and I grant it to him? Who is there who seeks My forgiveness, and I forgive him?"' (Bukhari and Muslim)

Commentary: The "descent" of Allah towards the "heavens of the world" spoken of in the above Tradition, is an Attribute and Function of the Lord which is beyond our comprehension in the same way as the reality and significance of expression like the "Hand of Allah", "the Face of Allah" and "He sat on the Throne" is not known to us. In fact, the acknowledgement of the ignorance of and inability to understand the truth, nature and state of the Attributes and Functions of God is the height of knowledge. The pious precursors have constantly upheld the view that ignorance and helplessness in respect of these things should be openly admitted and their knowledge, like that of all other metaphorical and allegorical expressions, be left to Allah and it ought to be believed that whatever they may signify is correct. But this much is clear from this saying that during the last one-third of the night Allah turns towards His bondsmen with special grace and benevolence and calls them personally to prayer, supplication and repentance. Those who believe in it find it harder to keep on

sleeping than to rise from the bed at that time.

(٦٧٦/٢٠٤) عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْرَبُ مَايَكُوْنُ الرَّبُّ مِنَ الْعَبْدِ فِیْ جَوْفِ اللَّيْلِ الْاٰخِرِ فَاِنِ اسْتَطَعْتَ اَنْ تَكُوْنَ مِمَّنْ يَذْكُرُاللّٰهَ فِیْ تِلْكَ السَّاعَةِ فَكُنْ . (رواه الترمذی)

(676/204) It is related by 'Amr bin 'Abasa that the Messenger of Allah ﷺ said: "God is nearest to the bondsmen in the later half of the night. So, if it is possible for you to be of the bondsmen who mention Allah at that hour then be of them." (Tirmizi)

Commentary: In this Tradition we are exhorted to occupy ourselves with *Zikr* (God-remembrance) during the later part of the night and though God-remembrance has been mentioned in general terms, prayer undoudtedly, is the highest form of it for it combines the *Zikr* of the heart, the tongue and the limbs.

(٦٧٧/٢٠٥) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصَّلٰوةِ بَعْدَ الصَّلٰوةِ الْمَكْتُوْبَةِ الصَّلٰوةُ فِیْ جَوْفِ اللَّيْلِ. (رواه مسلم)

(677/205) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "After the obligatory prayers the most superior prayar is that of the middle of the night (i.e., *Tahajjud*)."(Muslim)

(٦٧٨/٢٠٦) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّهُ دَابُ الصَّالِحِيْنَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ اِلٰى رَبِّكُمْ وَمَكْفَرَةٌ لِلسَّيِّاٰتِ وَمَنْهَاةٌ عَنِ الْاِثْمِ . (رواه الترمذی)

(678/206) It is related on the authority of Abu Umamah رضي الله عنه that the Messenger of Allah ﷺ said: "You should offer *Tahajjud* for it has been the way of the pious souls before you and it is a spcial means of seking the countenance of Allah and it removes the evil effects of sins and protects from the transgression of divine laws." (Tirmizi)

Commentary: In this Tradition four characteristics of *Tahajjud* have been described: (i) it has been the practice of virtuous bondsmen of Allah from the days of old; (ii) it is a special source of seeking the propinquity of the Lord; (iii) it possesses the quality of obliterating the harmful effects of sinful deeds by acting as an

atonement for them; and (iv) it restrains a man from evil-doing.

Doubtlessly, prayer of *Tahajjud* is a great boon. It is said about Junayd Bahgdadi that, after his death, some people saw him in their dreams and asked him how it turned out for him up there, the high-souled man repled, "The discourses on higher truths I used to give availed nothing. If anything served me it were the *rak'at* I used to offer in the night.

(٦٧٩/٢٠٧) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتّٰى تَوَرَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ لِمَ تَصْنَعُ هٰذَا وَقَدْ غُفِرَلَکَ مَاتَقَدَّمَ مِنْ ذَنْبِکَ وَمَاتَاَخَّرَ قَالَ اَفَلَا اَكُوْنَ عَبْدًا شَكُوْرًا . (رواه البخارى ومسلم)

(679/207) Mughirah bin Shu'bah رضي الله عنه narrated that the Messenger of Allah ﷺ remained standing for such a long time in the prayer of *Tahajjud* that his feet swelled. It was said to him: "Why do you exert yourself so excessively in prayer when all your sins, of the past as well as of the future, have been forgiven (and Allah has allayed your fears in that regard by making a proclamtion of it in the Qur'an)?' "Should I, then, not be His most grateful bondsman (on this extraordinary favour)?" replied the Prophet ﷺ. (Bukhari and Muslim)

Commentary: Not withstanding the fact that the Prophet ﷺ needed not to pray much and to make other spiritual exertions like us and that every act of his, even walking and sleeping, was a virtuous act deserving of Divine reward, he offered such long prayers during the night that his feet become swollen.

There is a significant lesson in it for those who merely profess belief for instance; people like us.

Note: In this Tradition the forgiving of the *zunub* of the Prophet has been mentioned, and *zunub*, in common parlance, denotes a sin. It may, therefore, be asked when the guiltilessness of the Divine Prophets عليهم السلام and their freedom from evil infulences was an article of faith with the Muslims, what could the forgiving of the sins of the Prophet mean? Of all the explanations that have been furnished, the most satisfying, in our view, is that freedom of the Prophet ﷺ from sins signifies that he is protected against evils which belong to the category of worng doing or

iniquity and are regarded as sinful for the whole of the *Ummah* as well. But every Prophet, including the Prophet Muhammad ﷺ, can do things which, though not sinful, may not be in keeping with the highest ideal or his lofty position, as for instance, the incident of the Prophet ﷺ forbidding the use of honey to himself or of his being impolite to Abdullah bin Umm maktoom ؓ upon which he was affectionately upbraided by Allah in the surah *al-Tahrim* and *Abasa* respectively.

Anyhow, even the Prophet ﷺ may do such things over which they feel grieved to such an extent that we do grieve over a major transgression. Thus, when the forgiving of the *zunub* of the holy Prophet ﷺ is mentioned in the Qur'an and the Traditions it simply means the forgiving of such things as mentioned above.

(٦٨٠/٢٠٨) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ رَحِمَ اللّٰهُ رَجُلًا قَامَ مِنَ اللَّیْلِ فَصَلّٰی وَاَیْقَظَ اِمْرَأَتَهُ فَصَلَّتْ فَاِنْ اَبَتْ نَضَحَ فِیْ وَجْهِهَا الْمَاءَ رَحِمَ اللّٰهُ اِمْرَأَةً قَامَتْ مِنَ اللَّیْلِ فَصَلَّتْ وَاَیْقَظَتْ زَوْجَهَا فَصَلّٰی فَاِنْ اَبٰی نَضَحَتْ فِیْ وَجْهِهِ الْمَاءَ . (رواه ابو داؤد و النسائی)

(680/208) It is related by Abu Hurayrah ؓ that the Messenger o Allah ﷺ said: "Blessings of Allah be on the bondsmen who got up in the night and offered *Tahajjud* prayers, and, also woke up his wife, and she, too, prayed, and if she did not wake up (owing to the overpowering influene of sleep), he administered a mild dash of water on her face. In the same way, blessings of God be on the bondswoman who got up in the night for *Tahajjud* prayers and prayed, and, also, woke up her hsband, and he, too, got up and prayed, and, if he did not wake up, she awakened him by administering a mild dash of water on his face."

Commentary: It needs be remembered that the holy Companions ؓ to whom these words were spoken had become sure in their minds, by listening to the exhortations of the Prophet ﷺ and observing his own conduct in respect of *Tahajjud*, about what the bondsmen stood to gain by offering it up and how painful was the loss in neglecting it. Generally speaking, the same was the state of all the Companions ؓ, both male and female. Everyone of them

was eager to partake of this marvellous gift of the Prophet ﷺ to the Ummah. In spite of it, it could and did happen, occasionally, that the husband woke up on time but the wife remained asleep or the wife woke up in time and the husband remained asleep, and, then, the one who had got up wanted to awaken the other who was sleeping and if the latter did not feel inclined to get up due to the preponderance of sleep, he or she woke him or her up by gently sprinkling water over the face of the oher out of love and thoughtful attention. In such a case, an act like that was not likely to lead to bitterness or an angry dispute. On the other hand, their fondness and tender affection for each other became stronger. The above Tradition, anyhow, appertains to circumstances like it and the Prophet's exhortation is for the couples who are worthy of it and appreciative of the unique value and significance of prayers of *Tahajjud*.

In The Event of Missing *Tahajjud*

(٦٨١/٢٠٩) عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ حِزْبِهٖ اَوْعَنْ شَيْئٍ مِنْهُ فَقَرَأَهٗ فِيْمَا بَيْنَ صَلٰوةِ الْفَجْرِ وَصَلٰوةِ الظُّهْرِ كُتِبَ لَهٗ كَاَنَّمَا قَرَأَهٗ مِنَ اللَّيْلِ . (رواه مسلم)

(681/209) It is related by Sayyidina Umar ﷺ that the Messenger of Allah ﷺ said: "Whoever remained asleep in the night and (missed) his appointed *Wird*[1] or a part thereof, and, then, made it up between *Fajr* and *Zuhr*, for him it will be written down as having been offered in the night.' (Muslim)

Commentary: It shows that if a person has fixed some daily task of worship for himself for the night, as for instance, resolved that he will offer so many *rak'at* or recite so much of the Qur'an, and, on some night, he oversleeps and fails to carry out the whole or part of it, and, then, makes amends for it the same day before the time of *Zuhr*, God will requite him in the same measure as on performing it at appointed time.

(٦٨٢/٢١٠) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا فَاتَتْهُ الصَّلٰوةُ

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❶. Meaning a daily task of devotion or worship.

مِنَ اللَّيْلِ مِنْ وَجَعٍ اَوْغَيْرِهٖ صَلّٰى مِنَ النَّهَارِ ثِنْتَىْ عَشْرَةَ رَكْعَةً. (رواه مسلم)

(682/210) It is related on the authority of Sayyidah Ayshah رضی الله عنها that when due to illness or some other reason the Prophet ﷺ missed the *Tahajjud* prayer, he offered 12 *rak'at* during the day in the place of that." (Muslim)

Rak'at of *Tahajjud*

(٦٨٣/٢١١) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوِتْرُ وَرَكْعَتَا الْفَجْرِ. (رواه مسلم)

(683/211) It is related on the authority of Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ offered 13 *rak'at* at night which, also, included *witr* and the 2 *rak'at Sunnah* of Fajr. (Muslim)

Commentary: What Sayyidah Ayshah رضی الله عنها has stated in it about the practice of the holy Prophet ﷺ concerning the rak'at of Tahajjud denotes what he did so usually otherwise from her own other narratives we find that, occasionally, he offered up fewer *Rak'at* as well.

(٦٨٤/٢١٢) عَنْ مَسْرُوْقٍ قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلٰوةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فَقَالَتْ سَبْعٌ وَتِسْعٌ وَاِحْدٰى عَشْرَةَ رَكْعَةً سِوىٰ رَكْعَتَيِ الْفَجْرِ. (رواه البخاری)

(684/212) It is related by Masrooq that he enquired from Sayyidah Ayshah رضی الله عنها about the *Tahajjud* of the Prophet ﷺ (i.e., how many *rak'at* he offered in it) and she replied: "Seven and nine and eleven besides the two *rak'at* (Sunnat) of *Fajr*." (Bukhari)

Commentary: It shows that, sometimes, the Prophet ﷺ offered only 7 *rak'at* in *Tahajjud* (4 *rak'at* of *Tahajjud* and 3 of *witr*), and sometimes, 11 (8 *rak'at* of *Tahajjud* and 3 of *witr*).

Some Other Details

(٦٨٥/٢١٣) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ اِفْتَتَحَ صَلٰوتَهٗ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ. (رواه مسلم)

(685/213) It is related by Sayyidah Ayshah رضی الله عنها that when the Prophet ﷺ stood up in the night for *Tahajjud*, he first offered two light *rak'at*. (Muslim)

Commentary: Some commentators say that the Prophet ﷺ did so, probably, because he wanted to produce the feeling of alacrity and cheerfulness within himself before offering the longer *rak'at*.

In *Sahih Muslim*, again, it is reported on the authority of Abu Hurayrah رضي الله عنه that the Prophet ﷺ said:

"When anyone of you stands up for prayer in the night, he should begin it with two light *rak'at*.

"اِذَا قَامَ احدكم مِنَ اللَّيلِ فَلْيَفْتَتِحِ الصَّلٰوةَ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ"

(٦٨٦/٢١٤) عَنْ عَبْدِاللهِ بْنِ عَبَّاسٍ اَنَّهُ رَقَدَ عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاسْتَيْقَظَ فَتَسَوَّكَ وَتَوَضَّأَوَهُوَ يَقُوْلُ اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَاٰيَاتٍ لِّاُولِي الْاَلْبَابِ فَقَرَاَ هٰؤُلَاءِ الْاٰيَاتِ حَتّٰى خَتَمَ السُّوْرَةَ ثُمَّ قَامَ فَصَلّٰى رَكْعَتَيْنِ فَاَطَالَ فِيْهِمَا الْقِيَامَ وَالرُّكُوْعَ وَالسُّجُوْدَ ثُمَّ انْصَرَفَ فَنَامَ حَتّٰى نَفَخَ ثُمَّ فَعَلَ ذَالِكَ ثَلٰثَ مَرَّاتٍ سِتَّ رَكْعَاتٍ كُلَّ ذَالِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هٰؤُلَاءِ الْاٰيَاتِ ثُمَّ اَوْتَرَبِثَلَاثٍ فَاَذَّنَ الْمُؤَذِّنُ فَخَرَجَ اِلَى الصَّلٰوةِ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْراً وَّ فِيْ لِسَانِيْ نُوْرًاوَّاجْعَلْ فِيْ سَمْعِيْ نُوْرًاوَّاجْعَلْ فِيْ بَصَرِيْ نُوْرًا وَّاجْعَلْ مِنْ خَلْفِيْ نُوْرًاوَّمِنْ اَمَامِيْ نُوْرًا وَّاجْعَلْ مِنْ فَوْقِيْ نُوْرًا وَّمِنْ تَحْتِيْ نُوْرًا اَللّٰهُمَّ اَعْطِنِيْ نُوْرًا . (رواه مسلم)

(686/214) Abdullah bin Abbas رضي الله عنه narrated that one night he stayed with the Messenger of Allah ﷺ. So, when the time for *Tahajjud* came, he got up and cleansed his teeth with *miswak* and performed *wudu*, and, during that time, he was reciting these invocatory verses from the surah of *Aal Imran*: Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding.......... (up to the end of *surah*). Then he stood for prayer and offered two rak'at in which he carried out very long *qiyam, ruku* and *sajdah*. After that, he returned to bed and slept (for a little while) so much so that he began to breathe loudly. He did so thrice after that, (i.e., three times the Prophet ﷺ got

up after a short sleep, cleansed his teeth and performed *wudu* and offered two *rak'at* with extended *qiyam, ruku* and *sajdah*). He, thus, offered 6 *rak'ats* (in addition to the two he had said at first), and each time he would cleanse his teeth with *miswak,* perform *wudu* and recite those verses of *Aal Imran.* Later, he offered 3 *Rak'ats* of *witr.* Then, as the *Muazzin* gave the *Azan,* he went out for the *Fajr* prayer, and, at that time, he was reciting the prayers:

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْراً وَّ فِيْ لِسَانِيْ نُوْرًاوَّاجْعَلْ فِيْ سَمْعِيْ نُوْرًاوَّاجْعَلْ فِيْ بَصَرِيْ نُوْرًا وَّاجْعَلْ مِنْ خَلْفِيْ نُوْرًاوَّمِنْ اَمَامِيْ نُوْرًا وَّاجْعَلْ مِنْ فَوْقِيْ نُوْرًا وَّمِنْ تَحْتِيْ نُوْرًا اَللّٰهُمَّ اَعْطِنِيْ نُوْرًا .

Allahummaj'al fi qalbi noorun wa fi lisani noorun ....

(O Allah! Produce Light in my heart, and produce light in my tongue, and produce light in my hearing and sight, and produce Light in front of me and behind me and produce Light above me and beneath me. O God! Grant me Light.)" (Muslim)

Commentary: Different versions of this Tradition have been quoted in *Bukhari* and *Muslim* and a few other compilations and some of them are a little more detailed.

The offering of two brief rak'at is not mentioned in the above report. The narrator seems to have forgotten to relate it because in all other versions it is distinctly stated that the Prophet ﷺ offer 13 *rak'at* while, in it, only 11 are mentioned which leads one to conclude that the present narrator did not mention the first two *Rak'at* presumbaly because he felt that those were not a part of *Tahajjud* but *Tahiyyat-ul-wudu.*

The "Prayer of Light" stated in it contains nine phrases but, in som other versions, some more phrases are found. It is a most luminous prayer, indeed. It is a supplication to Allah to grant light in body and spirit and around oneself. The verse of the Qur'an is is recalled:

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ (النور ٢٤:٣٥)

Also the verse:

صِبْغَةَ اللّٰهِ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً (البقرة ٢:١٣٨)

(٦٨٧/٢١٥) عَنْ حُذَيْفَةَ اَنَّهُ رَأى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّىْ مِنَ اللَّيْلَ فَكَانَ يَقُوْلُ اللّٰهُ اَكْبَرُ ثَلٰثًا ذُوالْمَلَكُوْتِ وَالْجَبَرُوْتِ وَالْكِبْرِيَاءِ وَالْعَظْمَةِ ثُمَّ اسْتَفْتَحَ فَقَرَأَ الْبَقَرَةَ ثُمَّ رَكَعَ فَكَانَ رُكُوْعَهُ نَحْوًا مِنْ قِيَامِهِ فَكَانَ يَقُوْلُ فِىْ رُكُوْعِهِ سُبْحَانَ رَبِّىَ الْعَظِيْمِ ثُمَّ رَفَعَ رَأسَهُ مِنَ الرُّكُوْعِ فَكَانَ قِيَامُهُ نَحْوًا مِّنْ رُكُوْعِهِ يَقُوْلُ لِرَبِّىَ الْحَمْدُ ثُمَّ سَجَدَ فَكَانَ سُجُوْدُهُ نَحْواً مِّنْ قِيَامِهِ فَكَانَ يَقُوْلُ فِىْ سُجُوْدِهِ سُبْحَانَ رَبِّىَ الْاَعْلٰى ثُمَّ رَفَعَ رَاسَهُ مِنَ السُّجُوْدِ وَكَانَ يَقْعُدُ فِيْمَا بَيْنَ السَّجْدَ تَيْنِ نَحْوًا مِّنْ سُجُوْدِهِ وَكَانَ يَقُوْلُ رَبِّ اغْفِرْلِىْ رَبِّ اغْفِرْلِىْ فَصَلّٰى اَرْبَعَ رَكَعَاتٍ قَرَأَ فِيْهِنَّ الْبَقَرَةَ وَاٰلَ عِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ اَوِالْاَنْعَامَ شَكَّ شُعْبَةُ . (رواه ابوداؤد)

(687/215) It is related by Huzayfah ﷺ that, one night, he saw the Prophet ﷺ offer the *Tahajjud* prayer. Commencing it, the Prophet said: "*Allahu Akbar, Allahu Akbar, Allahu Akbar, Zul-malakoot wal-jabroot wal-kibriyai wal-'azmati* (God is Most Great, God is Most Great, God is Most Great, Lord of Sovereignty and Power, Splendour and Greatness). After it, he began the prayer. Then (after *surah Al-Fateha*), the Prophet recited *surah Al-Baqarah*, and then, performed *ruku* and his *ruku* was like *qiyam* (i.e., as he had made a very long *qiyam* and recited the whole of *surah Al-Baarah* in one *rak'at* so, also, did he carry out a porlonged *ruku*), and during it, he went on saying, again and again: *Subhana rabi-biyal azeem* (Glory to Allah, the Most Great). He, then, raised his head from *ruku,* and stood for longtime as he had done in *ruku,* and, during *quama,* the formula *Li-rabbial hamd* (All praise to Allah) was on his lips. After it, as he performed the *sajdah,* his *sajdah,* too, was very long like his *ruku,* and, during it, he said: *Subhaana rab-biyal-a'laa* (Glory to Allah, the Most High). Then, he raised his head from *sajdah* and between the two *sajdas* he sat for as much time as in the *sajdah,* and, during the interveening *Jalsa,* he prayed: *Rabbighfirli, Rabbighfirli* (Forgive me, my Lord! Forgive me, my Lord)! He offered 4 *rak'at* at that time in which he recited surah *Al-Aal Imran, surah An-Nisaa* and *surah Al-Maidah* or *surah Al-An'aam.* (Shu'ba the teacher of the teacher of Imam Abu Dawood, is not sure whether his teacher,

'Amr bin Murrah, had spoken of the recital of *surah Al-Maidah* or *surah al-An'aam* in the foruth *Rak'at*). (Abu Dawood)

Commentary: Many other Companions, besides Sayyidina Huzayfah ﷺ, have, also, narrated events regarding the offering of *Tahajjud* by the Prophet ﷺ with a prolonged recital and greatly extended *ruku* and *sajdah.* Thus, Awf bin Maalik Ashj'aee has described the Prophet's ﷺ *Tahajjud* prayer of a night in which he recited *surah Al-Baqarah* and *surah Al-Imran* in the first two *Rak'at,* and even longer *surahs,* perhaps *surah An-Nisaa* and *surah Al-Maida,* in the next two *rak'at,* and in such a way that when a verse of Mercy occured, he halted and prayed for Mercy during the recital and when a verse of punishment occurred, he sought protection from it in the same manner.

It should be kept in the mind that the authorities are unanimously of the view that it is altogether legitimate to halt and pray during recital in *Tahajjud,* as in all over *Nafl* prayers.

(٦٨٨/٢١٦) عَنْ اَبِیْ ذَرٍّ قَالَ قَامَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَصْبَحَ بِاٰيَةٍ وَالْاٰيَةُ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْلَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ. (رواه النسائی و ابن ماجه)

(688/216) It is related by Abu Zarr Ghifari ﷺ that (once) in a nightly prayer (i.e., *Tahajjud*) the Prophet ﷺ went on reciting a single verse till it was morning and the verse (of Al-Ma'dah) was: *In to'azzibhum fa-inna-hum 'ibduka wa in taghfirlahum fa-innaka antal 'azeezul hakeem* (If You do punish them, they are Your slaves, and if You do forgive them, You are the Exalted, the Wise) (V: 121) (Nasai and Ibn Majah)

Commentary: The aforementioned verse is a part of the statement of regret and humble petition made by Sayyidina Isa ﷺ in reply to a question put to him by Allah. It is stated in the last section of *surah Maidah* that, on the Day of Judgement, God will ask him if he had told his followers to deify him and his mother aside of Allah. Prophet Isa ﷺ will, then, plead his innocence and say:

"O Lord! Nothing is concealed from You. You are the Knower of what is hidden and it is Your Knowledge that I had preached to them nothing but Divine Unity and invited them, solely, to it. They

took to polytheism after I had departed from the world.

"اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُکَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّکَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ"

(مائده ٥:١١٨)

Now, if You do punish them for it, they are Your servants and You have the right to chastise them as it pleases You, and if You do forgive them, that is easy for You. You are the All-Powerful, the All-wise, and Your decision shall not be out of compulsion or constraint but sapience and good judgement."

As for the act of reciting the verse, again and again, till daybreak, some commentators have remarked that, perhaps, on arriving at it, the Prophet ﷺ was reminded of his followers about whom it had been revealed to him that like the earlier communities, they, too, would fall a prey, in quite a large way, to the polythestic beliefs and practices, and, out of the resulting anxiety, he went on repeating the humble request and entreaty of Prophet Isa عليه السلام.

(٦٨٩/٢١٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَتْ قِرَأَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ يَرْفَعُ طَوْرًاوَّيَخْفِضُ طَوْرًا. (رواه ابوداؤد)

(689/217) Abu Hurayrah رضي الله عنه narrates that in the prayer of the night the Prophet ﷺ, sometimes, did the recitation in a loud voice, and, sometimes in a low voice. (Abu Dawood)

(٦٩٠/٢١٨) عَنْ اَبِىْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ لَيْلَةً فَاِذَاهُوَ بِاَبِىْ بَكْرٍ يُّصَلِّىْ يَخْفِضُ مِنْ صَوْتِهٖ وَمَرَّبِعُمَرَوَهُوَ يُصَلِّىْ رَافِعًا صَوْتَهٗ قَالَ فَلَمَّا اجْتَمَعَا عِنْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَبَابَكْرٍ مَرَرْتُ بِکَ وَاَنْتَ تُصَلِّى تَخْفِضُ صَوْتَکَ قَالَ قَدْ اَسْمَعْتُ مَنْ نَاجَيْتُ يَا رَسُوْلَ اللّٰهِ وَقَالَ لِعُمَرَ مَرَرْتُ بِکَ وَاَنْتَ تُصَلِّىْ رَافِعًا صَوْتَکَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اُوْقِظُ الْوَسْنَانَ وَاَطْرُدُ الشَّيْطَانَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَابَكْرٍ اِرْفَعْ مِنْ صَوْتِکَ شَيْأً وَقَالَ لِعُمَرَ اِخْفِضْ مِنْ صَوْتِکَ شَيْئًا. (رواه ابوداؤد)

(690/218) It is related by Abu Qatadah رضي الله عنه that one night, the Messenger of Allah ﷺ went out and saw that Abu Bakr رضي الله عنه was offering prayer in a very subdued voice, and as he passed by Umar رضي الله عنه, he found him offering prayer in a very loud voice. When (at some other time) both of them came to the Prophet ﷺ

together, he said to Abu Bakr, "I passed by you and saw that you were praying in a very low voice." Abu Bakr ﷺ replied, "I made myself heard to Whom I was addressing, and He heard me." Then, in the same way, the Prophet ﷺ said to Umar ﷺ, "I passed by you in the night and saw that you were praying in a very loud voice." "O messenger of Allah," replied Umar ﷺ, "I wanted to wake up the sleepy ones and to drive away the Satan by reciting loudly." The Prophet ﷺ, observed, "Abu Bakr ﷺ, you should pray a little more loudly, and, Umar ﷺ, you should pray a little more quietly." (Abu Dawood)

Commentary: Generally, it is better to offer *Tahajjud* in a moderate voice. It should neither be too loud nor too subdued. But, if at anytime, it was preferable to pray it quietly, it should be done that way, and, similarly, in case it was more appropriate, at a particular time, to offer it in a loud voice, one should do so.

Chasht and *Ishraq*

As no obligatory prayer has been prescribed between *Isha* and *Fajr,* and one is exhorted to only offer a few *rak'ats* of *Tahajjud* during that time, in the same way no obligatory prayer has been enjoined for the long interwal between *Fajr* and *Zuhr*, but we are advised to offer at aleast two and as many as posible rak'at of *Nafl* as *Salat-ud-Duha* during it. If these *rak'at* are offered a short while after sunrise, they are called *Ishraq* and if when the day has advanced considerably, *Chasht.*

Here we shall give the substance of what Shah Waliullah has to say about these *Nafl rak'at.*

"The day (which among the Arabs begins with Fajr and is divided into four parts called Pahr or divisions), it was decided by Allah, in His Infinite Wisdom, that none of the four divisions of it should be withour prayer. Thus, *Fajr* was made obligatory at the beginnig of the first division and *Zuhr* and *Asr* for the third and foruth divisions respectively, and, in the second division, which had been left free from an obligatory service as a concession to the economic activities of the people, as a whole, *Salat-ud-Duha* was enjoined as a *Nafl* prayer and by narrating its virtues, it was suggested, by way of an inducement, that the bondsmen who could find time from their engagements to offer a few *rak'at* during it

should avail themselves of the blessing. *Salat-ud-duha*, is, at least, 2 rak'at, but 4 *rak'at* are more beneficial, and 8, even better."[1]

Let us now read some ahadith on the subject.

(٦٩١/٢١٩) عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ عَلٰى كُلِّ سُلَامٰى مِنْ اَحَدِ كُمْ صَدَقَةٌ فَكُلُّ تَسْبِيْحَةٍ صَدَقَةٌ وَّكُلُّ تَحْمِيْدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيْلَةٍ صَدَقَةٌ وَكُلِّ تَكْبِيْرَةٍ صَدَقَةٌ وَاَمْرٌ بِالْمَعْرُوْفِ صَدَقَةٌ وَنَهْىٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزِئُ مِنْ ذَالِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحٰى

(رواه مسلم)

(691/219) It is related by Abu Zarr Ghifari ﷺ that the Prophet ﷺ said: 'There is charity on each joint of everyone of you in the morning (i.e., when anyone rises in sound, he should express his gratitude to Allah by offering charity that is, performing a good and virtuous deed, in the name of every joint, and the list of such deeds is very long). Thus, to say *Subhana Allah* (Glory to God) once is charity, and to say *Al-hamdu lillaah* (Praise to be God), also, is charity, and to say *laa ilaaha illal-Allah* (there is no god save One God), also, is charity, and to sanction what is allowed and forbid what is prohobited, also, is charity, and, for this thanksgiving, two rak'at are enough which one should offer at the time of *Chasht*." (Muslim)

Commentary: It shows that the propitiatory offering a man should make every morning on behalf of his joints get fulfilled with the offering of two *rak'at* of *Chasht*, one of the reasons of which, probably, is that prayer is a form of worship in which each and every limb and joint of a person, and his inner and outward selves, participates.

(٦٩٢/٢٢٠) عَنْ اَبِى الدَّرْدَاءِ وَاَبِى ذَرٍّ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى اِنَّهٗ قَالَ يَا بْنَ اٰدَمَ اِرْكَعْ لِىْ اَرْبَعَ رَكْعَاتٍ مِنْ اَوَّلِ النَّهَارِ اَكْفِكَ اٰخِرَهٗ . (رواه الترمذى)

(692/220) It is related by Abu Darda and Abu Zarr Ghifari ﷺ that the Messenger of Allah ﷺ narrated that Allah has said, "O son of Adam, you take upon yourself only this much of

[1]. Hujjatullah-il-Baligha

responsibility that you will offer 4 *rak'at* for My sake during the early part of the day, and I, in return, shall suffice you till the rest of the day." (Tirmizi)

Commentary: The bondsman who offers 4 *rak'at* at the time of *Isharaq* or *Chasht*, with absolute reliance upon the promise of Allah, will *Insha Allah* see how his whole day's needs are supplied by Him.

(٦٩٣/٢٢١) عَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ كَمْ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ صَلوٰةَ الضُّحٰى ؟ قَالَتْ اَرْبَعَ رَكْعَاتٍ وَيَزِيْدُ مَاشَاءَ اللّٰهُ .

(رواه مسلم)

(693/221) Mu'azah Adawiyah narrated to us that (once) she asked Sayyidah Ayshah رضی الله عنها how many *rak'at* did the Prophet ﷺ offer in the prayer of *Chasht.* She replied: "Four rak'at and as many more as Allah willed." (Muslim)

Commentary: It shows that the Prophet ﷺ usually offered 4 *rak'at* at the time of *Chasht,* and, occsionally, a few more. Sayyidah Ayshah's رضی الله عنها own practice was to offer four *rak'at* and so intense was her fondness for them that she would say, "Even if my parents were sent back to the world I will not miss these *rak'at* in the excitement of meeting them."

(٦٩٤/٢٢٢) عَنْ أُمِّ هَانِيْ قَالَتْ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ وَصَلَّى ثَمَانِيَ رَكْعَاتٍ فَلَمْ اَرَصَلوٰةً قَطُّ اُخَفَّ مِنْهَا غَيْرَ اَنَّهُ يُتِمُّ الرُّكُوْعَ وَالسُّجُوْدَ وَقَالَتْ فِيْ رِوَايَةٍ اُخْرىٰ وَذَالِكَ ضُحًى.

(رواه البخاری و مسلم)

(694/222) It is related on the authority of Umm Haani bint Abu Talib رضی الله عنها that the Messenger of Allah ﷺ came to her house on the day of the Victory of Makkah where he had a bath, and, then, offered 8 *rak'at* (which were so brief that) she had not seen a prayer as brief as that, but he was carrying out ruku and *sajda* fully." (In another version of the same Tradition it is stated that it was the time of *Chasht*).

(٦٩٥/٢٢٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ

حَافَظَ عَلٰى شُفْعَةِ الضُّحٰى غُفِرَتْ لَهٗ ذُنُوْبُهٗ وَاِنْ كَانَتْ مِثْلَ زَبَدِالْبَحْرِ .
(رواه احمد و الترمذی و ابن ماجه)

(695/223) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever took care to offer 2 *rak'at* at *Chasht,* all his sins will be forgiven even though they are as profuse as the foam of the sea."

(Tirmizi, Musnad Ahmad and Ibn Majah)

Commentary: We have explained earlier the meaning of forgiveness of sins against worship and righteousness. That must be remembered here.

(٦٩٦/٢٢٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ اَوْصَانِىْ خَلِيْلِىْ بِثَلاثٍ بِصِيَامِ ثَلٰثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ وَّ رَكْعَتَيِ الضُّحٰى وَاَنْ اُوْتِرَ قَبْلَ اَنْ اَرْقُدَ . (رواه مسلم)

(696/224) It is related by Abu Hurayrah ﷺ "My beloved, the Prophet ﷺ, exhorted me specially three things: three days of fasting every month; two rak'at of *Chasht* and offering of *Witr* before retiring to bed. " (Muslim)

(٦٩٧/٢٢٥) عَنْ اَبِىْ سَعِيْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى الضُّحٰى حَتّٰى نَقُوْلَ لَا يَدَعُهَا وَيَدَعُهَا حَتّٰى نَقُوْلَ لَا يُصَلِّيْهَا. (رواه الترمذی)

(697/225) It is related by Abu Saeed Khudri ﷺ "(Sometimes) the Prophet ﷺ offfered the *Chasht* with (such) heedfulness and constancy that we used to say that he would, now, never omit it (and go on saying it forever), and, (sometimes), he gave it up (in such a manner) that we used to say that he would, now, (perhaps), never offer it." (Tirmizi)

Commentary: Explaining why the Prophet did not offer *Chasht* (regularly), Sayyidah Ayshah رضی الله عنها once remarked "sometimes he even abastained from acts which were very dear to his heart for fear that the common Muslims would observe them in emulation of his example, and these would be (ultimately) prescribed to them as a duty."

Anyhow, the holy Prophet ﷺ, occasionally, used to omit *Nafl* prayers like those of *Chasht* and *Ishraq* for the reason indicated above by her, and it is an accepted principal that anyone who desists from performing a virtuous deed with such an aim and

intention continues to earn the reward that is on it even during the period of abstention. Evidently, a consideration like that was exclusive to the Prophet ﷺ. No one else enjoys that position.

Nafl Prayers on Special Occasions

The *Nafl* prayers which are to be offered before or after Fard *rak'at*, as also *Tahajjud*, *Chasht* and *Ishraq*, have a fixed time at which alone these can be offered. But there are some other prayers like *Tahiy at ul-wudu* (two *rak'at* of ablution), *Tahhiyya-tul Masjid* (two *rak'at* of mosque), *Salatul Haajah* (the prayer of need), *Salah-i-Tawba* (prayer of repentance), *Salah Istikhara* (Prayer of angury). They are related not to a particular hour but to a particular occasion or circumstances. These prayers are not offered at a specified time but whenever the need is felt or the conditions that call for them arise. We have already examined the Traditions regarding *Tahiyyatul Wudu* and *Tahiyyatul Masjid*. Now, we propose to take up the sayings that appertain to the other Nafl prayers of this category.

Salat *Istighfar*

(٦٩٨/٢٢٦) عَنْ عَلِيٍّ قَالَ حَدَّثَنِي اَبُوْ بَكْرٍ وَّ صَدَقَ اَبُوْبَكْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ رَجُلٍ يُذْنِبُ ذَنْبًا ثُمَّ يَقُوْمُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّى ثُمَّ يَسْتَغْفِرُ اللّٰهَ اِلَّا غَفَرَاللّٰهُ لَهُ ثُمَّ قَرَءَ وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْا اَنْفُسَهُمْ ذَكَرُوااللّٰهَ فَاسْتَغْفَرُوْا الذُّنُوْبِهِمْ . (رواه الترمذى)

(698/226) Sayyidina Ali ﷺ narrated that Abu Bakr ﷺ (who, certainly is truthful and sincere of speech) said to him that he heard the Prophet ﷺ say: "If anyone commits a sin, and, then, gets up, and performs *wudu,* and offers prayer, and seeks the forgiveness of Allah, He, in any-case, forgives him." After it, the Prophet recited the verse of the Qur'an:

"وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْظَلَمُوْآ اَنْفُسَهُمْ ذَكَرُوااللّٰهَ فَاسْتَغْفَرُوْالِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُالذُّنُوْبَ اِلَّااللّٰهُ وَلَمْ يُصِرُّوْا عَلٰى مَافَعَلُوْا وَهُمْ يَعْلَمُوْنَ اُولٰٓئِكَ جَزَاۤؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خَالِدِيْنَ فِيْهَا وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ . (آل عمران. ٣:١٣٥'١٣٦)

"And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins — who forgiveth sins save Allah only?— and will not, knowingly, repeat the wrong they did.(Aal-e-Imran:135,136)(Tirmizi)

Commentary: The verse mentioned above is from surah *Aal Imran.* At frist, the pious bondsmen of Allah are spoken of for whom Heaven has, specially, been prepared. It is, then, added that:

The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide forever bountiful reward for those who act.

In it, glad tidings of forgiveness and Paradise are given the sinning bondsmen who are not habitual sinners but their state is that they feel sincere regret when they go astray and are guilty of a major or minor transgression and turn to the Lord in earnest repetance.

In this Tradition the Prophet ﷺ has said that the best way to beseech pardon of Allah is to offer two rak'at, after performing ablution, and, then, pray for the remission of one's sins. The sin will, in that case, be forgiven.

Salatul Hajat

(٦٩٩/٢٢٧) عَنْ عَبْدِاللّٰهِ بْنِ اَبِىْ اَوْفٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهٗ حَاجَةٌ اِلَى اللّٰهِ اَوْ اِلٰى اَحَدٍ مِّنْ بَنِىْ اٰدَمَ فَلْيَتَوَضَّأْ فَلْيُحْسِنِ الْوُضُوْءَ ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيُثْنِ عَلَى اللّٰهِ تَعَالٰى وَلْيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَقُلْ لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ. سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَآئِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَاتَدَعْ لِىْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَاحَاجَةً هِىَ لَكَ رِضًا اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

(رواه الترمذی و ابن ماجه)

(699/227) It is related on the authority of Abdullah bin Abu Awfa ﷺ that the Messenger of Allah ﷺ said: "Whoever has a need, in relation to Allah or man (i.e., no matter whether it is connected directly with Allah and no bondsman comes into the picture or apparently, with a bondsman), he should first perform

Wudu, and perfrom it well, and, then, offer 2 *rak'at* prayer, and, then, recite praises in honour of Allah, and, then, send blessings on the Prophet ﷺ, and, then, beseech the Lord in these words:

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ . سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَسْئَلُکَ مُوْجِبَاتِ رَحْمَتِکَ وَعَزَائِمَ مَغْفِرَتِکَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّوَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَاتَدَعْ لِیْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَاحَاجَةً هِیَ لَکَ رِضًا اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

Laailaaha il- lallaahu alhaleemul kareem, subhan allahi rabbil 'arshil azeem, wal-hamdu lillaahi rabbil 'aalameen, as-'aluka moojibaat-i-rahmatika wa 'aza'ima maghfaratika wal-ghaneemata min kulli bir-riwas-salaamata min kulli ithmin laa tada'a li zanban illa ghafartahu wa laa hamman illa farrajtahu wa laa hajjatan hiya laka rizan illa qazaitaha yaa ar-ham-urrahimeen.

(There is no deity but Allah, the Most Benevolent, the Most Grecious. Sublime is He who is the Owner of the Great throne. All praise is for Allah who is the Lord of the Worlds. O Allah! I beg of You deeds and virtues and states that are a source of Your Mercy and a sure means to Your Forgiveness, and I beg You a share in all good things, and I seek Your protection from all evils. O Allah! Forgive me all my sins and remove from me every anxiety and distress and fulfil my every need that may be pleasing to You. You are the Most Merciful of those who show mercy." (Tirmizi and Ibn Majah)

Commentary: It is a matter of faith with all truthful Believers that everything lies in the hands of Allah and what may seem to be done through the agency of man, actually, gets accomplished by His command. *Salatul Hajah*, indicated by the sacred Prophet ﷺ in the above Tradition, is the most effective means of getting one's needs granted by Him. It is the everyday experience of the bondsmen who are fortunate enough to place reliance on these spiritual realities. They, indeed, have come to regard *Salatul Hajah* as the key to the treasures of the Lord.

In this Tradition the Prophet ﷺ has advised us to take recourse to *Salatul Hajah* for the fulfilment of such wants also that, apparently, are connected with this or that bondsman. One of its

exceptional advantages is that when we will pray to Allah in this manner, after offering the two rak'at of *Salatul Hajat*, for our needs of a similar kind, our belief that it is not the bondsman but Allah who is the disperser of wants will grow stronger and we will begin to look upon the bondsman only as a tool of Divine will and purpose. After it, when we will see a need of ours being fulfilled, it will not have the effect of weakening or undermining our faith in the Unity of Allah.

(٧٠٠/٢٢٨) عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا حَزَبَهٗ اَمْرٌ صَلّٰى . (رواه ابوداؤد)

(700/228) Huzaifah ﷺ related to us that it was custom of the Prophet ﷺ that whenever he was confronted with a preplexing situation he engaged himself in prayer. (Abu Dawood)

Commentary: In the Qur'an, too, the bondsmen are exhorted:

اِسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ (البقره ٢:١٥٣)

Seek help in steadfastness and prayer (Al-Baqarah 2:153)

The Prophet ﷺ, accordingly, used to occupy himself in prayer of seeking the help of Allah in every difficulty and the detailed manner of it that he taught to his followers is contaned in Abdullah bin Abi Awfa's narrative geven earlier.

Salat Istikhara

The knowledge of man is limited. It is, also, imperfect. Often it happens that he want to do a thing the outcome of which is not good for him. The Prophet ﷺ has advised us to offer *Salatul Istakhara*[1] when we have an important decision to take but connot make up our mind, and, through it, beseech Allah for guidance and good fortune.

(٧٠١/٢٢٩) عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْاِسْتِخَارَةَ فِى الْاُمُوْرِ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْاٰنِ يَقُوْلُ اِذَا هَمَّ اَحَدُكُمْ بِالْاَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيْضَةِ ثُمَّ لِيَقُلْ . اَللّٰهُمَّ اِنِّىْ اَسْتَخِيْرُكَ

[1]. Istikhara denotes the act of imploring Allah to guide one to the right course concerning an endeavour.

بِعِلْمِکَ وَاسْتَقْدِرُکَ بِقُدْرَتِکَ وَاَسْئَلُکَ مِنْ فَضْلِکَ الْعَظِیْمِ فَاِنَّکَ تَقْدِرُوَلَا اَقْدِرُوَتَعْلَمُ وَلَااَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ. اَللّٰهُمَّ اِنْ کُنْتَ تَعْلَمُ اَنَّ هٰذَاالْاَمْرَخَیْرٌلِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ (اَوْقَالَ فِیْ عَاجِلِ اَمْرِیْ وَاٰجِلِهٖ) فَاقْدِرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِکْ لِیْ فِیْهِ وَاِنْ کُنْتَ تَعْلَمُ اَنَّ هٰذَاالْاَمْرَشَرٌّلِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ (اَوْقَالَ فِیْ عَاجِلِ اَمْرِیْ وَاٰجِلِهٖ) فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدِرْ لِیَ الْخَیْرَ حَیْثُ کَانَ ثُمَّ اَرْضِنِیْ بِهٖ قَالَ وَیُسَمِّی حَاجَتَهٗ.

(رواه البخاری)

(701/229) It is related by Jabir ﷺ that the Messenger of Allah ﷺ taught us the method of doing *Istikhara* in our affairs with the same care and solicitude with which he taught us the verses of the Qur'an. He said: "When anyone of you decides to do a thing (and is worried about the outcome, he should do *Istikhara* like this). (He should) first offer 2 *rak'ats* of *Nafl,* and, then, entreat the Lord in these words:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُکَ بِعِلْمِکَ وَاسْتَقْدِرُکَ بِقُدْرَتِکَ وَاَسْئَلُکَ مِنْ فَضْلِکَ الْعَظِیْمِ فَاِنَّکَ تَقْدِرُوَلَا اَقْدِرُوَتَعْلَمُ وَلَااَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ. اَللّٰهُمَّ اِنْ کُنْتَ تَعْلَمُ اَنَّ هٰذَاالْاَمْرَخَیْرٌلِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ (اَوْقَالَ فِیْ عَاجِلِ اَمْرِیْ وَاٰجِلِهٖ) فَاقْدِرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِکْ لِیْ فِیْهِ وَاِنْ کُنْتَ تَعْلَمُ اَنَّ هٰذَاالْاَمْرَشَرٌّلِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ (اَوْقَالَ فِیْ عَاجِلِ اَمْرِیْ وَاٰجِلِهٖ) فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدِرْ لِیَ الْخَیْرَ حَیْثُ کَانَ ثُمَّ اَرْضِنِیْ بِهٖ

Allahumma in-ni astakhiruka bi' ilmika wa astaqdiruka bi-qudratika wa as'aluka min fadlikal 'azeem, fa-in-naka taqdiru wa laa aqdiru wa t'alamu wa laa aalamu wa anta 'allamul ghuyoob. Allahumma in kunta t'alamu in-na hazzal amra khairun-li fi deeni wa ma'ashi wa 'aaqibati amri (Awqaala fi 'aajiliamri wa jilihi) faa aqdir-hu li wa yassir-hu li thumma baarika li feehi wa in kunta t'alamu an-na haazal amra sharrun-li fi deeni wa ma'ashi wa 'aaqibati amri (Awqaala fi 'aajiliamri wa ajilihi) faasrifhu 'an-ni wasrifni 'an-hu waqdir liya-al-khaira haithu kaana thum-ma ardhini bihi

(O Allah! I seek good guidance from Your through Your Attribute of Knowledge, and I seek strength from You though Your Attribute of Power, and I beg You for Your Great Favour. You are All-Powerful, and I am helpless; You are All-Knowing and I am ignorant. And You know the Unseen. If in Your knowledge this thing is good for me, for my Faith, and my world, and the Hereafter, ordain it for me, and make it easy for me, and bless me in it. And if in Your Knowledge it is harmful for me, for my Faith, and my world, and the Hereafter, keep me away from it and prevent me from doing it, and ordain for me what is and, then, make me contented with it)."

The narrator added that the Prophet ﷺ, also, said: "The thing for which *Istikhara* is done should be specifically mentioned while making the suplication." (Bukhari)

Commentary: As it is clear from the above supplication, the essence of *Istikhara* lies in the fact that the bondsman, while acknowledging his own ignorance and helplessness, seeks help and guidance from the Omniscient and Omnipotent Lord and master entrusts his affair to His charge and leaves it to Him to do about it what He thinks best. He surrenders aim and interest to the Divine Will and when this supplication is made as it ought to be, with all sincerity and conviciton, it can not be that Allah did not help and guide him. It is not revealed in this Tradition how the guidance of Allah will be made available to the bondsmen, but experience tells that, generaly, it is through a dream or some other indirect suggestion from the Unknown. Sometimes, it, also, happens that, without an apparent reason, the inclination to do the particular thing grows or the heart turns away from it altogether. Both of these states should be believed in as from Allah and the outcome of the supplication. If the feeling of uncertainly persists after *Istikhara,* it should be done again and no steps taken until a distinct inclination is produced, one way or the other.

Salatul Tasbih

(٧٠٢/٢٣٠) عَنْ اِبْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبْ يَا عَبَّاسُ يَا عَمَّاهُ اَلَا اُعْطِيْکَ اَلَا اَمْنَحُکَ اَلَا اُخْبِرُکَ اَلَا اَفْعَلُ

بِکَ عَشْرَ خِصَالٍ اِذَا اَنْتَ فَعَلْتَ ذَالِکَ غَفَرَاللّٰهُ لَکَ ذَنْبَکَ اَوَّلَهُ وَاٰخِرَهُ قَدِيْمَهُ وَحَدِيْثَهُ خَطَأَهُ وَعَمَدَهُ صَغِيْرَهُ وَكَبِيْرَهُ سِرَّهُ وَعَلَانِيَتَهُ اَنْ تُصَلِّيَ اَرْبَعَ رَكَعَاتٍ تَقْرَءُ فِيْ كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُوْرَةً فَاِذَا فَرَغْتَ مِنَ الْقِرَاءَ ةِ فِيْ اَوَّلِ رَكْعَةٍ وَاَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ خَمْسَ عَشَرَةَ مَرَّةً ثُمَّ تَرْكَعُ فَتَقُوْلُهَا وَاَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَاسَکَ مِنَ الرُّكُوْعِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَهْوِى سَاجِدًا فَتَقُوْلُهَا وَاَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَاسَکَ مِنَ السُّجُوْدِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَرْفَعُ

رَاسَکَ فَتَقُوْلُهَا عَشْرًا فَذَالِکَ خَمْسٌ وَّسَبْعُوْنَ فِيْ كُلِّ رَكْعَةٍ تَفْعَلُ ذَالِکَ فِيْ اَرْبَعِ رَكَعَاتٍ اِنِ اسْتَطَعْتَ اَنْ تُصَلِّيَهَا فِيْ كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَاِنْ لَّمْ تَفْعَلْ فَفِيْ كُلِّ جُمُعَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ سَنَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ عُمُرِکَ مَرَّةً.

(رواه ابوداؤد و ابن ماجة والبيهقى فى الدعوات الكبير . وروى الترمذى عن ابى رافع نحوه)

(702/230) It is related by Abdullah bin Abbas ﷺ that, and day, the Prophet ﷺ said to his uncle, Abbas bin Abdul Muttalib ﷺ: "O Abbas! O my respected uncle! May I offer you a precious gift and a valuable present? May I tell you something special? May I do ten jobs for you and render you ten services (i.e., tell you about an act from which ten benefits may accue)? (It is such an act that if you perform it) Allah will forgive you all your sins, of the past as well as the future, older as well as new, intentional as well as unintentional, major as well as minor, hidden as well as manifest. (It is *Salatut-Tasbih,* and the method of offering it is) that you say 4 *rak'at* of *Nafl* and recite *surah Al-Fateha* and some other *surah* in every *rak'at.* When you have finished the recital in the first *rak'at* say, *Subhaan Allah wa al-hamdu lil-laah wa laa ilaaha il-lallah wa Allahu Akbar* 15 times while still standing, and, then, perform *ruku* and say it 10 times, and, then, say it 10 times, again in the state of *qiyam,* as you arise from *ruku,* and, then, perform *sajdah* and say it 10 times during *sajdah* also, and, then, say it 10 times *jalsa,* as you rise up from *sajdah,* and, then, say it 10 times in the second *sajdah,* and, then, 10 times after it (i.e., before getting up from the second

sajdah). Offer all the 4 *rak'at* like that and utter the *Kalima* of *Subhan Allah wa al-hamdu lil-laah wa laa ilaaha il-lallaah wa Allahu Akbar* 75 times (in all) in the same order in every *rak'at.* (My uncle), if you can manage it, offer this prayer every day, and if you cannot do so every day then every Friday, and if even that not be possible, once in a year, and in case, too, cannot to be done then once in your life."

(Abu Dawood, Ibn Majah and Baihaqi)

Commentary: The exhortation by the Prophet ﷺ to offer *Salatut Tasbih* has been quoted in standard compilations of the Traditions, on the authrity of a number of Companions. Imam Tirmizi, after qouting the narrative of the Prophet's ﷺ attendant and manumitted slave, Abu Rafi', remarks that Abdullah bin Abbas رضي الله عنه, Abdullah bin Amr and Fazl bin Abbas, also, have related it. Hafiz Ibn Hajr has discussed at length the reports concerning *Salatut Tasbih* and the documentary evidence of their transmission, in course of the refutation of *Ibn al-Jawzi*[1], and concluded that this Tradition is, at least, authentic in the second degree. Some *Taba'een* and *Tab'a Taba'een,* including the renowned jurist, Abdullah bin Mubarak, too, are known to have described the virtues of Saltut Tasbih and urged the people to observe it which clearly shows that, in their view, it had been, definitely, taught by the Prophet ﷺ, and, in the subsequent ages, many men of outstanding virtue and holiness have been offering it regularly. Making an original point, Shah Waliullah رحمة الله عليه observes that the Prophet ﷺ has taught a number of supplications and God remembrance for recitation in prayer, particularly the *Nwafil.* Now, the bondsmen who fail to include them fully in their prayer, and, thus, remain deprived of the good fortune to offer a most perfect prayer, inclusive of these formulas, for them *Salatut Tasbih* becomes a substitute since it gives afullest expression to the glorifcation and exaltation of Allah. Moreover, as one and the same formula is to be repeated in it, again and again, even the common people can offer it easily. According to the method and arrangement of *Salatut Tasbih* stated

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❶. Allama Ibn al-Jawzi is famous for his extremist views on the Tradtions. He has declared many reports false and fictious whose authenticity is beyond doubt according to the other authorties. The Tradition regarding Salatut Tasbih, too, has been rejected by him as untrue.

by Imam Tirmizi and others, on the authority of Abdullah bin Mubarak, *Subhanak allahumma wa bihamdika wa tabaraksmuka wa ta'ala jadduka wa laa ilaaha ghairuka* is, also, to be said before recitation, and *Subhana rabbiyal azeem* in ruku and *Subhana rabbiyal a'ala* in sajdah, as in any other prayer, and in every *rak'at, Subhan Allah wa al-hamdu lil-lah wa laa ilaaha il-lallaah wa Allahu Akbar* is repeated 15 times before and 10 times after the recitation in qiyam. The *Kalima* is thus said 25 times in the *qiyam* of each *rak'at* but it is not recited after the second *sajdah* in any *rak'at*. In all, it will be said 75 times in every *rak'at* and 300 times in the whole prayer. Nonetheless, both the methods of *Salatut Tasbih* are in vogue and one can adopt whichever of the two one likes.

That prayer is a source of remission of sins and purification from the unclean effects is set forth, doctrinally, in the Qur'an as well:

اَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ "

(سوره هود. ١١:١١٤)

Establish worship at the two ends of the day and in some watches of the night. Lo! good deesds annual ill deeds

(Hud 11:114)

But the unique place Salatut Tasbih occupies in this regard has been distinctly shown in Abdaullah bin Abbas's narrative quoted above, and it is, by its blessedness, that all the earlier and subsequent, old and new, intentional and unitentional, major and minor, and minifest and hidden sins are forgiven by Allah.

It is stated in a Tradition quoted in Abu Dawood that the Prophet ﷺ while exhorting one of his Companions ؓ, Abdullah bin Amr, to offer *Salatut Tasbih* Said:

"فَاِنَّکَ لَوْ كُنْتَ اَعْظَمَ اَهْلِ الْاَرْضِ ذَنْبًا غُفِرَلَکَ بِذَالِکَ "

"Even if you happen to be the greatest sinner in the world, Allah will forgive you owing to its propitiousness."

May Allah save us from depriving ourselves of this blesing and may He join us with those who benefit from it.

A Special Advantage of *Nafl* Prayers

Our discussion on Nafl prayers has concluded. Let us read the following *hadith*:

(۷۰۳/۲۳۱) عَنْ حُرَيْثِ بنِ قَبِيْصَةَ قَالَ قَدِمْتُ الْمَدِيْنَةَ فَقُلْتُ اَللّٰهُمَّ يَسِّرْلِيْ جَلِيْسًا صَالِحًا فَجَلَسْتُ اِلٰى اَبِيْ هُرَيْرَةَ فَقُلْتُ اِنِّيْ سَأَلْتُ اللّٰهَ اَنْ يَرْزُقَنِيْ جَلِيْسًا صَالِحًا فَحَدِّثْنِيْ بِحَدِيْثٍ سَمِعْتَهُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَلَّ اللّٰهَ اَنْ يَّنْفَعَنِيْ بِهٖ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيٰمَةِ مِنْ عَمَلِهٖ صَلٰوتُهٗ فَاِنْ صَلُحَتْ فَقَدْ اَفْلَحَ وَاَنْجَحَ وَاِنْ فَسَدَتْ فَقَدْ خَابَ وَ خَسِرَ فَاِنِ انْتَقَصَ مِنْ فَرِيْضَتِهٖ شَيْئًا قَالَ الرَّبُّ تَعَالٰى اُنْظُرُوْا هَلْ لِعَبْدِيْ مِنْ تَطَوُّعٍ؟ لِيُكَمَّلَ بِهٖ مَا انْتَقَصَ مِنَ الْفَرِيْضَةِ ثُمَّ يَكُوْنُ سَائِرُ اَعْمَالِهٖ عَلٰى ذَالِكَ . (رواه الترمذی و النسائی)

(703/231) Harith bin Qabisah narrated that on coming to Madinah, he prayed to God: O Allah! Grant me the company of a virtuous bondsman of Thine. Later, as he went to see Abu Hurayrah ﷺ, he said to him: 'I had prayed to God to grant me the company of a virtuous bondsman (and now I have come to you). Relate a Tradition to me which you may have, personally heard from the Prophet ﷺ. I hope God will make it beneficial for me." Abu Hurayrah ﷺ, therupon, related this Tradition. He said: "I heard the Prophet say: On the Day of Reckoning the first thing to be brought to account from among the deeds of the bondsman will be prayers, and his prayers will be examined. So, if his prayers turns to be good, the bondsman will be successful, and if it turn out to be bad, the bondsman will be lost. If there is deficiency in his prayers, Allah will, say: Look, if there are any other virtuous acts (i.e., *Sunnat* and *Nawafil*), apart from duties, in My bondsman's stock of deeds so that the deficiency in (the fulfilment of) obligatory tasks can be made up with them. The Reckoning of all other deeds, besides prayers, will, then, be done in the same way." (Tirmizi)

Commentary: This one hadith is by itself sufficient to highlight the significance of Sunnah and *Nawafil*.

SPECIAL CONGREGATIONAL PRAYERS FRIDAY AND THE TWO *EIDS*

In addition to the five obligatory prayers which ought to be offered congregationally and the *Sunnah* and *Nafl* prayers that are offered individually, there are a few prayers which are offered only in congregation and can justly be described as the grand peculiarity of the Muslim Comunity. One of these is the wekly Friday prayer and the others are the prayers of *Eidul Fitr* and *Eid-ul-Adha* that are held once each in a year.

The advantages of offering the five obligatory prayers congregationally are obtained on a larger scale from the prayer, of a Friday and the two *Eids*, but there are some other gains, too. that are related to them exclusively.

We will, frist, make some brief observation about the Friday prayers which will, perhaps, be helpful in understanding the aim and purpose of the Traditions appertaining to them.

As only the Muslims of a limited area or part of a town popularly called locality can gather together for the five daily prayers, a day has been set apart in the week on which the Muslims of the whole town can collect in a large mosque for a special prayer.[1]

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❶. From the extraordianary significance attached to the Friday prayer in the Shari'ah as well as the general conduct of the Ummah during the time of the Prophet ﷺ, the Companions and the Taba'een and even later on, it would appear that it should be held, as far as possible, only at one place in a town or settlement. If, however, there is no such mosque in which all the worshippers can assemble, some other suitable mosques can be marked out for it according to the need. But even then care should be taken that the Fraiday prayer is offered in one mosque alone in a quarter or part of a town. The practice of holding the prayer in all mosques of a locality is against the spirit and intention of *Shari'ah*.

The most appropraite time for such a prayer would, obviously, be that of *Zuhr*, and, out of the 4 *rak'at* of *Zuhr,* only two have been described for the Friday prayer. In order to make the congregation more effective and beneficial from the educational and instructional point of view, the *Khutba*, i.e., sermon has been enjoined in the place of the two omitted rak'at, and Friday has been fixed for it because it is the greatest and most auspicious day of the week. Just as, on all days the Divine Grace and Benevolence is directed, in the greatest degree, towards the bondsmen during the last hours of the night, and one night, i.e., *Laylatul Qadr* — the Night of Power — is most blessed of all the nights of the year, in the same way among the seven days of the week, Friday is the day of special favour of Allah, and, as will be seen from the Traditions given below, it is for this reason that events of utmost importance to mankind have taken place and are going to take place, from the side of Allah, on it.

On account of these peculiarities, Friday was selected for a magnificent weekly congregational prayer and the Muslims were required strictly to participate in it. They are exhorted, or, in a sense, it is demanded of them, to take a bath, put on a good, clean dress and apply perfume, if availabe, before going for the prayers so that, apart from inner and spiritual blessings, the solemn congreagation may, also, present a neat and delightful spectacle and bear the closest possible resemblance to the sacred assembly of the angels.

Superiority of Friday

(٧٠٤/٢٣٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيْهِ خُلِقَ اٰدَمُ وَ فِيْهِ اُدْخِلَ الْجَنَّةَ وَ فِيْهِ اُخْرِجَ مِنْهَا وَلَا تَقُوْمُ السَّاعَةُ اِلَّا فِىْ يَوْمِ الْجُمُعَةِ. (رواه مسلم)

(704/232) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Of all the seven days on which the sun rises (i.e., of all the days of week), the best and most superior is Friday. It was on a Friday that Allah created Adam, and a Friday on which he was admitted to Heaven and a Friday on which he was taken out of Heaven sent down to world (where the human

race originated from him), and the Hour (of Doom) will, also, be on a Friday". (Muslim)

Durood Sharif is The Special Prayer Formula of Friday

(٧٠٥/٢٣٣) عَنْ اَوْسِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَفْضَلِ اَيَّامِكُمْ يَوْمُ الْجُمُعَةِ فِيْهِ خُلِقَ اٰدَمُ وَ فِيْهِ قُبِضَ وَفِيْهِ النَّفْخَةُ وَفِيْهِ الصَّعْقَةُ فَاَكْثِرُوْا عَلَيَّ مِنَ الصَّلٰوةِ فِيْهِ فَاِنَّ صَلٰوتَكُمْ مَعْرُوْضَةٌ عَلَيَّ قَالُوْا يَارَسُوْلَ اللّٰهِ وَكَيْفَ تُعْرَضُ صَلٰوتُنَا عَلَيْكَ وَقَدْ اَرِمْتَ ؟ قَالَ يَقُوْلُوْنَ بَلِيْتَ قَالَ اِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَجْسَادَالْاَنْبِيَاءِ .

(رواه ابو داؤد و النسائى و ابن ماجة والدارمى و اللبيهقى فى الدعوات الكبير)

(705/233) It is related by Aws bin Aus Thaqafi ﵁ that the Messenger of Allah ﷺ said: "Friday is among the most superior days. It was on it that Adam was created, and it was on it that he died, and it will be on it that the Trumpet of Doom will be sounded, and it will be on it that the slumber of death will descend upon all created beings. You should, therefore, invoke blessings (send *Durood*) much and often on me on a Friday for *Durood* is communicated and will continue to be communicated to me." The Companions , thereupon, asked: "O Messenger of Allah! (after your death) how will our Durood be carried to You? Your body will have been reduced to dust in the grave." The Prophet ﷺ replied: "Allah has forbidden the dead bodies of the Prophets to the earth (i.e., their dead bodies remain untouched in the grave and the earth can bring about no change in them)." (Abu Dawood, Nasai, Ibn Majah, Daarami and Baihaqi)

Commentary: It shows that just as the special prayer of the month of *Ramzan* is the recital of the Qur'an and of the Haj, the slogan of *Labbaik allahumma labbaik*, the sepcial prayer of Friday is Durood. It should, therefore, be offered profusely on it.

In it, the Prophet ﷺ has also revealed that it has been so arranged by Allah that *Durood* of the *Ummah* is presented before him and it shall continue to be so even after his death. (In some other Traditions it is also stated that the angels cary *Durood* to the Prophet ﷺ). Upon it, some Companions ﵃ thought that the

coming of the angels to the Prophet ﷺ and the carrying of *Durood* to him was quite understandable and also known to them, but when after his death the Prophet ﷺ will be buried in the grave, and, according to the law of nautre, his earthly frame will be reduced to dust, how will *Durood* be communicated to him. They, therefore, enquired about it from the Prophet ﷺ who explained to them that by the command of Allah the dead bodies of the Propehts عليهم السلام remain intact in the graves and the earth does not carry out its natural action upon them, i.e., as in the world corpses can be preserved from decay by impregnating them with certain chemicals or some other means, so has the Almighty made the dead bodies of His Messengers safe in the graves and an unusual existence is conferred on them which is quite in keeping with laws of the world that lies on the other side of death. The process of the communication and presentation of *Durood* will, thus, go on without an interruption after death as well.

Hour of Exceptional Propitiousness On a Friday

(٧٠٦/٢٣٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِى الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْئَالُ اللّٰهَ فِيْهَا خَيْرًا اِلَّا اَعْطَاهُ اِيَّاهُ .

(رواه البخارى و مسلم)

(706/234) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "There comes a time on a Friday when if a Muslim bondsman is fortunate enough to supplicate to God for something worth having, God grants it (to him)."

(Bukhari and Muslim)

Commentary: It shows that in the way a special night of mercy and acceptance (*Laylatu Qadr*) has been set apart in a whole year in which it is most opportune to supplicate to Allah and offer sincere repentance and there is a distinct possibility of its acceptance, there is, also, in the week, a time exceptional propitiousness on Friday in which if anyone beseeches Allah for a good and lawful thing, there is the confident exceptation of its being granted to him. Abu Hurayrah has stated, on the authority of Abdullah bin Salaam and K'ab Ahbaar, that the occurance of the "hour of acceptance" on a Friday has, also, been mentioned in

Torah and both of these Companions were among the foremost scholars of Torah and other ancient scriptures.

Commentators have alluded to various sources in their attempts to determine precisely the Friday's "hour of acceptance." Two portions of time, however, have been indicated in the Traditions as well:

(i) From the time the Imam ascends the pulpit for delivering the sermon till the end of the prayer. In other words, the time of the sermon and of the prayer is most propitious for supplication to the Lord.

(ii) From the time of the conclusion of the *'Asr* prayer till the setting of the sun.

Commenting on the two specifications, Shah Walliullah رحمة الله عليه remarks: "The aim of both of these observations is not to demarcate the hour precisely but only to show that since the time of the sermon and the prayer is, particularly, the time of God-remembrance and supplication, it can be hoped that the 'hour of acceptance' lies in it, and, similarly, as the time for the descent of Fate or the end or termination of the day, it can be hoped that the 'hour of acceptance' was contained in it."[1]

Some authorities have, further, suggested that the special moment of time on a Friday has been kept vague for the same reason for which *Laylatu Qadr* has been left undefined. As some indirect suggestions have been given in the Traditions about *Laylatu Qadr* that it lies in the odd nights of the last ten days of the month of *Ramadan,* particularly on the night of the 27th of that month, so also, have some hints been given in the Traditions to the effect that the 'hour of acceptance' on a Friday occurs at the time of the sermon and the prayer and during the period intervening between *Asr* and *Maghrib* so that the bondsmen may, at least, devote themselves, with earnest care and solicitude, to God-remembrance and supplication during those hours.

We have seen about some of our elders that they do not like to meet or talk to anyone during that part of a Friday and keep themselves occupied with meditation, prayer and supplication.

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❶. Hujjat

Special Significance of Friday Prayer

(٧٠٧/٢٣٥) عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجُمْعَةُ حَقٌّ وَاجِبٌ عَلٰى كُلِّ مُسْلِمٍ فِيْ جَمَاعَةٍ اِلَّا عَلٰى اَرْبَعَةٍ عَبْدٍ مَمْلُوْكٍ اَوْاِمْرَأَةٍ اَوْ صَبِيٍّ اَوْمَرِيْضٍ . (رواه ابوداؤد)

(707/235) It is related by Tariq bin Shahab that the Messenger of Allah ﷺ said: "To offer the Friday prayers in congregation is obligatory for a Muslim. Four kinds of men are exemted from it: (i) the slave who is legeally owned by someone: (ii) the women; (iii) the boy who has not attained majority and (iv) the sick."
(Abu Dawood)

(٧٠٨/٢٣٦) عَنِ ابْنِ عُمَرَ وَ اَبِيْ هُرَيْرَةَ اَنَّهُمَا قَالَ سَمِعْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَعْوَادِ مِنْبَرِه لَيَنْتَهِيَنَّ اَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ اَو لَيَخْتِمَنَّ اللّٰهُ عَلٰى قُلُوْبِهِمْ ثُمَّ لَيَكُوْنُنَّ مِنَ الْغٰفِلِيْنَ . (رواه مسلم)

(708/236) Abdullah bin Umar رضي الله عنه and Abu Hurayrah رضي الله عنه, both of them, related to us that they heard it from the Prophet ﷺ: he was saying it from the pulpit that those who omit the Friday prayer should either desist from it or it will so happen that God will set a seal on their hearts in punishment of the sin, and they will, then, be among the heedless (and will not get an opportunity to reform theselves). (Muslim)

(٧٠٩/٢٣٧) عَنْ اَبِي الْجَعْدِ الضَّمْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ ثَلٰثَ جُمَعٍ تَهَاوُنًا بِهَا طَبَعَ اللّٰهُ عَلٰى قَلْبِهٖ.(رواه ابو داؤد و الترمذی و النسائی و ابن ماجه و الدارمی و رواه مالک عن صفوان بن سليم و احمد عن ابی قتاده)

(709/237) It is related by Abu Al-Ja'd Ad Damri that the Prophet ﷺ said: "Whoever will omit three Fridays (i.e., the congreaggational Fridays prayers three times) without a valid reason become of eariness, Allah shall set a seal on his heart (and, then, he will be deprived of the good fortune to reform himself)." (Abu Dawood, Tirmizi, Nasai and Ibn Majah)

(٧١٠/٢٣٨) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ الْجُمْعَةَ مِنْ غَيْرِ ضَرُوْرَةٍ كُتِبَ مُنَافِقًا فِيْ كِتَابٍ لَا يُمْحٰى وَلَا يُبَدَّلُ وَفِيْ بَعْضِ

الرِّوَايَاتِ ثَلٰثًا . (رواه الشافعی)

(710/238) Sayyidina Ibn Abbas ﷺ has said that the Prophet ﷺ said, "If anyone neglects the Friday prayers without valid reason then he is recorded as a hypocrite in the Record Book which is never amended or changed." In some versions it is stated that if he neglects three Fridays.

Commentary: The significance attached to Friday in the ahadith and the warning on neglecting it is very clear and needs on explanation.

May Allah keep us away from all sorts of disobedience because of which one deprives oneself of His mercy and has a seal affixed to his heart. O Allah preserve us!

Proprities

(٧١١/٢٣٩) عَنْ سَلْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَة وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ ويدَّهِنُ مِنْ دُهْنِهٖ اَوْ يَمُسُّ مِنْ طِيْبِ بَيْتِهٖ ثُمَّ يَخْرُجُ فَلَايَفْرِقُ بَيْنَ اثْنَيْن ثُمَّ يُصَلِّى مَاكُتِبَ لَهٗ ثُمَّ يُنْصِتُ اِذَا تَكَلَّمَ الْاِمَامُ اِلَّا غُفِرَلَهٗ مَابَيْنه وَبَيْنَ الْجُمُعَةِ الْاُخْرىٰ . (رواه البخاری)

(711/239) It is related by Salman Farsi ﷺ that the Messenger of Allah ﷺ said: "Whoever takes a bath on a Friday and pays attention to cleanliness, as far as possible, and applies whatever oil and perfume there is in his house, and, then, goes out for the prayer, and, on reaching the mosque, takes care not to sit between two persons which may, already, be sitting next to each other, and, then, offers the prayers, i.e., *Sunnah* and *Nafl* that may be decreed for him, and then, listens attentively when the Imam delivers the sermon, all his sins between that Friday and the next will be forgiven by Allah." (Bukhari)

(٧١٢/٢٤٠) عَنْ اَبِىْ سَعِيْدٍ وَ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبِسَ مِنْ اَحْسَنِ ثِيَابِهٖ وَمَسَّ مِنْ طِيْبٍ اِنْ كَانَ عِنْدَهٗ ثُمَّ اتَى الْجُمُعَةَ فَلَمْ يَتَخطَّ اَعْنَاقَ النَّاسِ ثُمَّ صَلَّى مَاكَتَبَ اللّٰهُ لَهٗ ثُمَّ اَنْصَتَ اِذَا خَرَجَ اِمَامُه حَتّٰى يَفْرَغَ مِنْ صَلٰوتِهٖ كَانَتْ كفارةً لِمَا بَيْنَهَا وَبَيْنَ

الْجُمُعَةِ الَّتِىْ قَبْلَهَا. (رواه ابوداؤد)

(712/240) Abu Sa'eed and Abu Hurayrah رضى الله عنهما reported the Messenger of Allah ﷺ as saying, "If anyone bathes on a Friday, puts on his best clothes, applies a touch of perfume if he has any, then goes to the congregational prayer and takes care not to step over people then prays what Allah has prescribed for him, then keeps silent from the time the Imam comes to deliver the *Khutba* till he finishes the prayer, it will atone for his sins during the previous week." (Abu Dawood)

Commentary: We have already discussed the importance attached by *Shari'ah* to bath on Friday in the chapter on *Ghusl.* These two ahadith also mention some other procedures on Friday: attention to cleanliness, best clothes, perfume, care not o disturb other worshippers in the mosque like squeezing two people already seated, jumping over other people already seated, to offer *sunnah* or optional prayer, listen to the sermon attentively. The hadith tell us that when the Friday prayer is observed carefully then it atones for the sins of the week and becomes a tool of forgiveness for the worshipper. It is common sense that if anyone is attentive to these things then he gets a spiritual awakening and finds the results in his life and invites the mercy and forgiveness of Allah.

(٧١٣/٢٤١) عَنْ عُبَيْدِ بْنِ السَّبَاقِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ جُمُعَةٍ مِنَ الْجُمَعِ يَا مَعْشَرَالْمُسْلِمِيْنَ اِنَّ هٰذَا يَوْمٌ جَعَلَهُ اللّٰهُ عِيْدًا فَاغْتَسِلُوْا وَمَنْ كَانَ عِنْدَهٗ طِيْبٌ فَلَايَضُرُّهٗ اَنْ يَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسِّوَاكِ . (رواه مالک ورواه ابن ماجه وهو عن ابن عباس متصلا)

(713/241) It is related by way of *Mursal*[1], by Ubayd bin As-Sabbaq Taba'ee that the Prophet ﷺ, while delivering the sermon on a Friday said: "O Muslims! Allah has made this day of Friday an *Eid*; so take a bath on it, and whoever has perfume, there is no harm if he applies, it and use the *Miswak*, positively, on that day." (Ibn Majah)

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❶. Sometimes a *Tab'ee* relates a Tradition but does not mention the name of the Companion through whom it had reached him. Such a Tradition is called Mursal.

Clipping The Moustaches And Paring Off The Nails

(٧١٤/٢٤٢) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْلِمُ اَظْفَارَهٗ وَيَقُصُّ شَارِبَهٗ يَوْمَ الْجُمُعَةِ قَبْلَ اَنْ يَخْرُجَ اِلَى الصَّلٰوةِ .

(رواه البزار والطبرانى فى الاوسط)

(714/242) Abu Hurayrah ﷺ narrated that the Prophet ﷺ used to pare off his nails and clip moustaches before going out for the Friday prayer.[1]"

Wearing Good Clothes

(٧١٥/٢٤٣) عَنْ عَبْدِاللّٰهِ بْنِ السَّلَامَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا عَلىٰ اَحَدِكُمْ اِنْ وَجَدَاَنْ يَّتَّخِذَ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوىٰ ثَوْبِى مَهْنَتِهٖ.

(رواه ابن ماجة و رواه مالک عن يحيى بن سعيد)

(715/243) It is related by Abdulah bin Salaam ﷺ that the Messenger of Allah ﷺ said: "There is no harm for anyone of you who can afford it to keep a special dress for a Friday in addition to theclothes he wears everday during working hours."

(Ibn Majah)

Commentary: It could be imagined that to have a special dress, apart from everyday clothes, was opposed to the spirit of asceticism. The above Tradition is intended to remove the misunderstanding. It shows that since to wear a decent dress, according to one's means, for a religious congegation like that of a Friday, which is the weekly *Eid* of the Muslims, is pleasing to Allah, there is no harm in having a separate set of clothes for it. It has been mentioned by Tabarani in *Mu'ojim Sagheer* and *Ausat*, on the authority of Sayyidah Ayshah رضى الله عنها "The Messenger of Allah ﷺ had a special dress which he used to wear on a Friday, and when he returned home after prayers, I folded it and kept it away and it was taken out again only on the next Friday." The evidence of the reliability of this report, however, does not come up to the standard laid down by the authorities.

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❶. It should be noted that doubt has been expressed about the veracity of this report but from the manner in which the Prophet has stressed the need of cleanliness on a Friday in Salman Farsi's narrative we have just quoted from *Sahih Bukhari* it would seem that it includes these things as well.

Going Early For Prayers

(٧١٦/٢٤٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ الْجُمْعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلٰى بَابِ الْمَسْجِدِ يَكْتُبُوْنَ الاَوَّلَ فَالاَوَّلَ وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِىْ يُهْدِىْ بُدْنَةً ثُمَّ كَالَّذِىْ يُهْدِىْ بَقَرَةً ثُمَّ كَبْشًا ثُمَّ دَجَاجَةً ثُمَّ بَيْضَةً فَاِذَاخَرَجَ الْاِمَامُ طَوَوْاصُحُفَهُمْ وَيَسْتَمِعُوْنَ الذِّكْرَ

(رواه البخارى و مسلم)

(716/244) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When a Friday comes, angels stand at the door of the mosque and note down, in order of arrival, the names of those who come early. The parable of he who comes at the beginnig of the speicfied time, at noon, is that of a man who offers the sacrifice of a camel to Allah, and of he who is the second to come, of a man who offers the sacrifice of a cow, and of he who is the third to come, of a man who offers the sacrifice a chicken, and of he who is the fifth to come, of a man who offers the sacrifice of an egg. After it, as the Imam proceeds towards the pulpit for delivering the sermon, the angels roll up their papers and join (the congregation) for listening to the sermon." (Bukhari and Muslim)

Commentary: The real aim of it is to induce men to go early for the Friday congreagation and the Prophet ﷺ has sought to explain the difference in the grades and recompense of those who come at different times by using the examples.

Practice of The Prophet ﷺ

(٧١٧/٢٤٥) عَنْ اَنَسٍ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَدَّ الْبَرْدُ يُبَكِّرُ بِالصَّلٰوةِ وَاِذَا اشْتَدَّ الْحَرُّ اَبْرَدَ بِالصَّلٰوةِ يَعْنِىْ اَلْجُمْعَةَ. (رواه البخارى)

(717/245) Anas ﷺ relates that the general practice of the Prophet ﷺ was that he offered the Friday prayers earlier when it was very cold, and, if it was very hot, he delayed the prayers. (Bukhari)

(٧١٨/٢٤٦) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَتْ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَءُ الْقُرْاٰنَ وَيُذَكِّرُالنَّاسَ فَكَانَتْ صَلٰوتُهُ قَصْدًا

وَخُطْبَتُهُ قَصْدًا (رواه مسلم)

(718/246) Jabir bin Samura ﷺ narrates that the Messenger of Allah ﷺ used to deliver two semons, and, between them, he used to sit down (for a while). In these sermons he recited the verses of the Qur'an and gave good counsel to the people. Like his prayer, his sermons, too, were moderate. (Muslim)

Commentary: It shows that both the prayers and the sermons of the Prophet ﷺ were niether too long nor too brief, but of a reasonable length. As for the recital of the Qur'an during the sermons, we have already seen the verses he normally recited in the Friday service.

(٧١٩/٢٤٧) عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَطَبَ اِحْمَرَّتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتّٰى كَاَنَّهُ مُنْذِرُ جَيْشٍ يَقُوْلُ صَبَّحَكُمْ وَمَسَّاكُمْ وَيَقُوْلُ بُعِثْتُ اَنَا وَالسَّاعَةُ كَهَاتَيْنِ وَيَقْرِنُ بَيْنَ اِصْبَعَيْهِ السَّبَابَةِ وَالْوُسْطٰى. (رواه مسلم)

(719/247) Jabir ﷺ related to us that when the Prophet ﷺ delivered a sermon, his eyes became red and voice got raised and a state of intense anger and excitement was produced so much so that his condition became that of a person who had (just) returned after seeing the enemy's forces with his own eyes and was urging his community to get ready to defend itself by telling it that the enemy was near and the attack was imminent. The Prophet ﷺ, also, used to say "My raising up and the coming of the Last Day are (close to one another) like these two fingers." and, in order to illustrate the point, he would join together his index and middle fingers. (Muslim)

Commentary: What it shows that the sermons of the Prophet ﷺ were forceful and stirring and his outward condition used to reflect his thoughts and feelings. He dwelt, particularly upon the nearness of the Day of Resurrection and its dreadful happenings and tried to bring home the point by joining together the index and middle fingers and saying that his raising up and the Day of Final Judgement were as close to one another as the two fingers, and no other Prophet ﷺ was going to be sent down in the intervening period. The Hour was going to be during his era of mission. So, let

no one be caught unprepared.

Sunnat Before And After Friday Service

(٧٢٠/٢٤٨) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْكَعُ قَبْلَ الْجُمْعَةِ اَرْبَعًا وَبَعْدَهَا اَرْبَعًا . (رواه الطبرانى فى الكبير)

(720/248) It is related by Abdllah bin Abbas that the Prophet ﷺ used to offer 4 *rak'at* before the Friday service and 4 after it.[1] (Tabarani)

(٧٢١/٢٤٩) عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ قَالَ جَاءَ سُلَيْكٌ الْغَطْفَانِىُّ يَوْمَ الْجُمْعَةِ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ عَلَى الْمِنْبَرِ فَقَعَدَ سُلَيْكٌ قَبْلَ اَنْ يُّصَلِّىَ فَقَالَ لَهُ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَكَعْتَ رَكْعَتَيْنِ قَالَ لَا قَالَ قُمْ فَارْكَعْهُمَا. (رواه مسلم)

(721/249) It is related on the authority of Jabir bin Abdullah that (once), on a Friday, Sulayk Ghatofani came to the mosque at a time when the Prophet ﷺ had sat on the pulpit (i.e., he had occupied the pulpit for delivering the sermon but had not yet begun). So, Sulaik came in and sat down in the same state before offering prayer (i.e., he did not offer prayer on entering the mosque but sat down n seeing that the Prophet ﷺ had gone to the pulpit for delivering the sermon). The Prophet ﷺ, thereupon, asked him: "Have you offered the two rak'at?" Sulaik replied that he had not. The Prophet ﷺ, then, said: "Get up and say the two rak'at first." (Muslim)

Commentary: On the basis of this Tradition, Imam Shafee, Imam Ahmad and some other legists have held that two rak'at of *Tahayyatul Masjid* are obligatory on that day for anyone who comes to the mosque for the Friday prayer and he should offer them even if the Imam has begun the sermon. But Imam Abu Hanifa, Imam Maalik and Sufiyan Suri and many other legists do

1. The above narrative of Abdullah bin Abbas has been quoted in *Jama-ul-Fawayid* from Tabarani, and, with it, it has, also, been indicated that the claim of its narrators is weak and below the standard. But in *A'izaabul Muwarid* it appears in another form and on the authority of Sayyidina Ali رضى الله عنه and its chain of narrators is free from any doubt. On the other hand, Iraqi has held the evidence of its authenticity to be of the highest order.

not permit prayer to be said at the time of the sermon on the strength of the Traditions in which it is urged that the worshippers should keep quiet during it and listen attentively and is consistent in behaviour of a number of Companions ﷺ and *Taba'een.* They offer various interpretations of the above incident concerning Sulaik Ghatfani. The arguments of both the sides being equally weighty, prudence demands that on Firdays one should take care to reach the mosque early enough to offer, at least, the two rak'at before the commencement of the sermon.

(٧٢٢/٢٥٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا اَرْبَعًا . (رواه مسلم)

(722/250) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When anyone of you offers the Friday prayers, he should offer another 4 *rak'at* after it." (Muslim)

(٧٢٣/٢٥١) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّىْ بَعْدَ الْجُمُعَةِ حَتّٰى يَنْصَرِفَ فَيُصَلِّىْ رَكْعَتَيْنِ فِىْ بَيْتِهٖ (رواه البخاري و مسلم)

(723/25) Abdullah bin Umar ﷺ relates that the Prophet ﷺ did not offer any prayer after the Friday service till he returned home from the mosque, and, (then), he offered two *rak'at* at home. (Bukhari and Muslim)

Commentary: In the Tradition regarding the *Sunnat* after the Friday prayer two as well as four and even six *rak'at* are mentioned.

It is related by Imam Tirmizi about Abdullah bin Umar ﷺ himself that he used to offer two, and, then, four *rak'at* after Friday prayer (making 6 in all).

The views of the legist-doctors, too, are divergent on it. Some of them prefer 2 while others 4 and even 6 *rak'at*.

EIDUL FITR AND *EIDUL AZHA*

Every community observes some festivals. On such occasions, people, according to their circumstances, put on good clothes, eat nice dishes and express their joy in various other ways. The festivals fulfil a fundamental human need, and, hence, a few days are set aside for rejoicing and entertainment in evey nation and country.

In Islam, also, two such days have been fixed, those of *Eidul Fitr* and *Eidul Adha*. These, alone, are the real religious and communal festivals of Muslims. Whatever festivals they celebrate, aside of them, have no religious basis. From the Islamic point of view, most of them are pure nonsense.

As everyone knows, *Eidul Firt* is celebrated on the 1st of Shawwal, after the month of *Ramadan,* and *Eidul Adha* on the 10th of *Zul Hajjah.* Religiously and spiritually, *Ramadan* is the most blessed month of the year. It was, in it, that the Qur'an was revealed, fasting for the whole of the month was prescirbed, an additional congregational prayer was enjoined for its nights, and an increase in every kind of good-doing was earnestly demanded. In short, the whole *Ramdhan* was declared to be a month of rigrous self-disciplene, of the sacrifice of carnal desires, and of profusion in worship and other acts of fealty and obedience to Allah. Evidently, the day that falls on the close of the month is most deserving, from the viewpoint of religious and spiritual excellence to be made a special day of celebration for the whole of *Ummah.* This very day has, as such, been named *Eidul fitr*.

In the same way, the 10th of *Zul Hajjah* is the historic day on which the founder and progenitor of *Ummat-i-Muslima*[1], Sayyidina Ibrahim عليه السلام, had given a glorious proof of submission and self-abnegation by placing the knife on the thorat of his son, Ismail

[1]. Signifying the Community of the Faithful.

ﷺ, and offering him as a sacrifice to Allah on receiving the inspiration, according to his lights, from the Lord. Allah declared Ibrahim ﷺ successful in the supreme test of love and sacrifice, and keeping Ismail ﷺ safe and unharmed, accepted the offering of an animal in his place. He had placed the crown of the religious and spiritual leadership of the entire mankind on Sayyidina Ibrahim's ﷺ head and proclaimed the simulation of this act of his to be the "ritual of love" till the end of time. Thus, if a special day was to be appointed for celebration for the Muslim community, which was the rightful successor to the community of Ibrahim ﷺ and representative of the way of the Friend of Allah, to honour the memory of the wonderful episode, it could only be the 10the *Zul Hajjah*. This day was, thus, fixed as the second Eid. The annual congregation of the *Hajj* of the whole of the Muslim World with its rituals like he sacrifice of animals in the barren land (*Wadi-i-Ghair zi zar'a*[1]) in which the heroic event of Ibrahim's ﷺ sacrfice had taken place marks the true and foremost commemoration of it while the ceremonies of *Eidul Adha* like prayer and *Qurbani*[2] that are observed in all the places where the Muslims live constitute its re-enactment and comemoration in the second grade Anyhow, both the 1st of *Shawwal* and the 10th of *Zul Hajjah* have been appointed as the *Eids* or festivals of the Muslims owing to these reasons.

Origin

(٧٢٤/٢٥٢) عَنْ اَنَسٍ قَالَ قَدِمَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُوْنَ فِيْهِمَا فَقَالَ مَاهٰذَانِ الْيَوْمَانِ؟ قَالُوْا كُنَّا نَلْعَبُ فِيْهِمَا فِى الْجَاهِلِيَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَبْدَ لَكُمُ اللّٰهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْاَضْحٰى وَيَوْمَ الْفِطْرِ . (رواه ابوداؤد)

(724/252) It is related by Anas ﷺ that when the Prophet ﷺ arrived in Madinah, two special days were observed there for feasting and celebration. On enquiry about these festivals, he was told that the people of Madinah had been celebrating them as occasions of social entertainment since the days of Ignorance. The Prophet ﷺ, thereupon, remarked, "God has provided you

1. Literaly meaning a valley which is devoid of vegetation.
2. Ritualistic sacrifice of animals.

with better festivals in their place, *Eidul Fitr* and *Eidul Adha*."
(Abu Dawood)

Commentary: Festivals are typically representative of the beliefs, ideals and traditions of the people who celebrate them and reflect their collective character and temperament in an unmistakable manner. The two festivals the people of Madinah observed before the advent of Islam and during the period of Ignorance would, naturally, have been based upon and illustrative of their paganish creeds and customs. The Prophet, or as the above Tradition candidly denotes, the Almighty, put an end to these ancient festivals, and, in their place, appointed the two special days of *Eidul Fitr* and *Eidul Adha* for celebration which are richly indicative of the Monotheistic temperament and way of life of the Muslims and in keeping with their beliefs and practices.

Praye And Sermon of The Two Eids

(٧٢٥/٢٥٣) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىِّ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْاَضْحٰى اِلَى الْمُصَلّٰى فَاَوَّلُ شَيْئٍ يَبْدَءُ بِهِ الصَّلٰوةُ ثُمَّ يَنْصَرِفُ مُقَابِلَ النَّاسِ وَالنَّاسِ جُلُوْسٌ عَلٰى صُفُوْفِهِمْ فَيَعِظُهُمْ وَيُوْصِيْهِمْ وَيَامُرُهُمْ وَاِنْ كَانَ يُرِيْدُ اَنْ يَّقْطَعَ بَعْثًا قَطَعَهُ اَوْيَا مُرَبِشَيْئٍ اَمَرَ بِهٖ ثُمَّ يَنْصَرِفُ .
(رواه البخارى و مسلم)

(725/253) Abu Sa'eed Khudri ﷺ narrated that the Prophet ﷺ used to go to the *Eid-gah*[1] on the days of *Eidul Fitr* and *Eidul Adha*. First of all, he led the service, and, after that, stood up facing the people for the sermon while the people kept sitting in their rows. Then he preached to them, advised them and gave orders to them, and if he wished to send out an army or an expedition somewhere, he did so (after the prayers and the sermon), and if he wanted to give an order concerning a particular affair, he, also, did that, and, then he departed.
(Bukhari and Muslim)

Commentary: It shows that the Prophet ﷺ used to offer the *Eid* prayers in an open ground he had selected for Eid prayers outside the populated area of Madinah. At that time, no boundary wall had

[1]. Meaning an open ground where the Muslims assemble for prayers of Eid day (or mosque).

been built around it. It was just a piece of vacant land lying about a thousand feet away from the Prophet's Mosque. Once the Prophet ﷺ is, also reported to have offered the prayer in the Mosque when it was raining.

We, further, learn that bands of cursaders were, also, organised in the *Eid-gah*, on the *Eid* day, after the sermon and the prayer, and sent out from there for the glory of the World of Allah.

Without *Azan* And *Iqamat*

(٧٢٦/٢٥٤) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِيْدَيْنِ غَيْرَ مَرَّةٍ وَّلَا مَرَّتَيْنِ بِغَيْرِ اَذَانٍ وَّلَا اِقَامَةٍ. (رواه مسلم)

(726/254) Jabir bin Samura related that "he offered the prayers of the two *Eids*, not once or twice but several times, with Propeht ﷺ, (and) always without *Azan* and *Iqamat*. (Muslim)

(٧٢٧/٢٥٥) عَنْ جَابِرِ ابْنِ عَبْدِاللّٰهِ قَالَ شَهِدتُّ الصَّلٰوةَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ يَوْمِ عِيْدٍ فَبَدَءَ بِالصَّلٰوةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ اَذَانٍ وَّلَااِقَامَةٍ فَلَمَّا قَضَى الصَّلٰوةَ قَامَ مُتَّكِئًا عَلٰى بِلَالٍ فَحَمِدَاللّٰهَ وَاَثْنٰى عَلَيْهِ وَوَعَظَ النَّاسَ وَذَكَّرَهُمْ وَحَثَّهُمْ عَلٰى طَاعَتِهٖ وَمَضٰى اِلَى النِّسَاءِ وَمَعَهٗ بِلَالٌ فَاَمَرَ هُنَّ بِتَقْوَى اللّٰهِ وَوَعَظَهُنَّ وَذَكَّرَ هُنَّ. (رواه النسائى)

(727/255) Jabir bin Abdullah ؓ related that on the day of *Eid* he went to the *Eid-gah* with the Prophet ﷺ for the prayer; he observed prayers before (delivering) the sermon and without *Azan* and *Iqamat*. After gthat, he got up for the sermon, with the support of Bilal ؓ. At first, he hymned praises of Allah and gave good counsel to the people and exhorted them to be faithful to Allah. Then, he went towards the assembly of women and Bilal, too, was with him. On reaching there, the Prophet ﷺ urged them to lead a life of piety and God-fearing and gave them good advice. (Nasai)

Commentary: It tells that the Prophet ﷺ addressed the women separately after he had delivered the *Eid* sermon to men. In another Tradition, quoted in *Sahih Muslim*, on the authority of Abdullah bin Abbas ؓ, it is mentioned that the Prophet ﷺ did so because

the ladies had not been able to hear the sermon.

Note: During the days of the Prophet, women, generally, were urged to take part in the Eid prayers. The Prophet ﷺ, in fact had commanded them to do so. But, later on, as corruption spread in the Muslim society, the legists felt that women should no longer go to *Eid-gah*, for the *Eid* prayers' in the same way as they did not like them to go to the mosques for the Friday and the five daily prayers.

No *Nafl Rak'at* Before or After, *Eid* Prayers.

(٧٢٨/٢٥٦) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى يَوْمَ الْفِطْرِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا . (رواه البخارى ومسلم)

(728/256) It is related on the authority of Ibn Abbas ﷺ that the Prophet ﷺ offered two Rakats on the day of *Eidul Fitr* and he did no offer any *Nafl* before or after it. (Bukhari and Muslim)

Time

(٧٢٩/٢٥٧) عَنْ يَزِيْدَ بْنِ خُمَيْرِ الرَّحْبِيِّ قَالَ خَرَجَ عَبْدُاللّٰهِ بْنِ بُسْرٍ صَاحِبُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ النَّاسِ فِيْ يَوْمِ عِيْدِ فِطْرٍ اَوْ اَضْحٰى فَاَنْكَرَ اِبْطَاءَ الْاِمَامِ فَقَالَ اِنَّا كُنَّا قَدْفَرَغْنَا سَاعَتَنَا هٰذِهٖ وَذَالِكَ حِيْنَ التَّسْبِيْحِ.
(رواه ابوداؤد)

(729/257) Yazid bin Khumair Ar-Rahbi, a *Taba'ee*, said that the Prophet's Companion, Abdullah bin Busr ﷺ (once) came to *Eid-gah*, with (other) people, to offer the Eid prayers on the day of *Eidul Fitr* or *Eidul Adha*. (When the Imam did no turn up at the excepted time), he declared the delay of the Imam to be annoying (i.e., condemned it, and said) that "We used to get done with the prayer by this time." (The narrator adds that) it was the time of *Nafl* prayers. (*Nafl* prayers, here, probably, mean the nafl *rak'at* of Chasht).

Commentary: Abdullah bin Busr ﷺ had migrated to Syria where he died at Hams in 88 A.H. The incident narrated above, perhaps, took place there.

The most explicit Tradition concerning the time at which the Prophet ﷺ offered the prayer of *Eidul Fitr* and *Eidul Adha* is the one reproduced by Hafiz bin Hajr in *Talkhees-ul-Hubayr* from

Ahmad bin Hasan-al-Banna's Kitabul-Adahi and on the authority the Prophet's ﷺ Companion, Jundub ؓ. It reads:

"The Prophet used to offer the prayer of *Eidul Fitr* at such a time that the sun had moved upwards by two lances and the prayer of *Eidul Adha* at such a time that the sun had moved upwards by one lance."

"كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ بِنَا يَوْمَ الْفِطْرِ وَالشَّمْسُ عَلٰى قِيْدِ رُمْحَيْنِ وَالْاَضْحٰى عَلٰى قِيْدِرُمْحٍ".

The *Eid* prayers, these days, are, generally, held very late which is contrary to the confirmed practice of the sacred Prophet ﷺ.

(٧٣٠/٢٥٨) عَنْ اَبِىْ عُمَيْرِ بْنِ اَنَسٍ عَنْ عُمُوْمَةٍ لَهٗ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَكْبًا جَاؤُ اِلَى النَّبِيِّ ، صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَشْهَدُوْنَ اَنَّهُمْ رَاَوُ الْهِلَالَ بِالْاَمْسِ فَاَمَرَهُمْ اَنْ يُفْطِرُوْ اوَاِذَا اَصْبَحُوْا اَن يَغْدُوْا اِلٰى مُصَلَّا هُمْ. (رواه ابوداؤد والنسائى)

(730/258) Abu Umayr bin Anas related to us on the authority of severals of his uncles who were the Companions ؓ of the Prophet ﷺ that once a company of travellers came (from somewhere) to the Prophet ﷺ and testified to having sighted the moon on the previous day (while travelling). The Prophet ﷺ, thereupon, ordered the people to break the fast and come to the *Eid-gah* to offer the *Eid* pryaers the next morning.

(Abu Dawood and Nasai)

Commentary: It shows that as once, during the days of the Prophet ﷺ, the moon was not sighted on the 29th of *Ramdan,* and everyone kept fast on the next day, according to the rule, but at some time of the day a caravan arrived in Madinah from some place whose members testified that they had seen the moon last evening. Accepting their evidence, the Prophet ﷺ ordered people to break the fast, but about *Eid* prayer he said that it would be held the next day.

Apparently, the caravan had reached Madinah late in the day when the time for the *Eid* prayer had passed. The legal position, also, is that if the news of sighting the moon is recieved when *Eid* prayers cannot be held at the right time, it should be offered the

next morning.

Recital of the Qur'an

(٧٣١/٢٥٩) عَنْ عُبَيْدِاللّٰهِ اَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ اَبَاوَاقِدٍ اللَّيْثِيَّ مَاكَانَ يَقْرَءُ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِى الْاَضْحٰى وَالْفِطْرِ فَقَالَ يَقْرَأُ فِيْهِمَابِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَاقْتَرَبَتِ السَّاعَةُ . (رواه مسلم)

(731/259) Ubaidullah bin Abdullah bin Utbah bin Masud, a Taba'ee related that (once) Umar bin al-khattab ﷺ enquired from Abu Waqid al-Laythi which surah of the Qur'an the Prophet ﷺ recited in the prayer of *Eidul Fitr* and *Eidul Adha.* Abu Waqid Al-Laythi replied: "*Qaaf wal Quran-ul-Majeed* and *Iqtarabutis Sa'atah.*" (Muslim)

Commentary: I does not stand reason that sayyidina Umar ﷺ had forgotten what surah the Prophet ﷺ used to recite on two Eids, and, therefore, he enquired from Abu Waqid Al-Laith. What is more plausible is that he wanted to test the knowledge of Abu Waqid Al-Laithi or had put the question for further satisfaction.

(٧٣٢/٢٦٠) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَءُ فِى الْعِيْدَيْنِ وَ فِى الْجُمْعَةِ "بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى " و "هَلْ اَتَاكَ حَدِيْثُ الْغَاشِيَةِ" قَالَ وَاِذَا اجْتَمَعَ الْعِيْدُ وَالْجُمْعَةَ فِىْ يَوْمٍ وَاحِدٍ قَرَأَبِهِمَا فِى الصَّلوتَيْنِ. (رواه مسلم)

(732/260) It is related by Numan bin Basheer ﷺ that in the prayers of the two Eids and Friday the Prophet ﷺ used to recite *Sabbih-isma rabbikal a'ala* and *Hal ataaka hadeethul Ghashiya*, and when, by chance a Friday and Eid coincided even then he recited the two surah in both the prayers. (Muslim)

Commentary: There is no contradiction between the statements of Abu Waqid Al-Laithi and Numan bin Bahseer. Sometimes the sacred Prophet ﷺ recited the surah *Qaaf* and *Al-Qamar* on the two *Eids,* and, sometimes, the *surah Al-A'la* and *Al-Ghashiya.*

Eid Prayer in The Mosque Due to Rain

(٧٣٣/٢٦١) عَنْ اَبِىْ هُرَيْرَةَ اَنَّهُ اَصَابَهُمْ مَطَرٌ فِىْ يَوْمِ عِيْدٍ فَصَلّٰى بِهِمِ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ الْعِيْدِ فِى الْمَسْجِدِ . (رواه ابوداؤد وابن ماجة)

(733/261) It is related by Abu Hurayrah ﷺ that once it rained on the *Eid* day upon which the Prophet ﷺ led the Eid prayer in Masjid-i-Nabawi (the Mosque of the Prophet).

(Abu Dawood and Ibn Majah)

Commentary: The Eids being the festivals and religious celebrations of the Muslims, it is in the fitness of the things that the *Eid* congreagational prayer is held in an open ground and such also, was, the practice of the sacred Prophet ﷺ. Hence, it is the *Sunnah* in normal circumstances, but as the above Tradition shows, the *Eid* prayer can be held in the mosque as well if it is raining or there is any other cogent reason.

Eating Before or After The Service?

(٧٣٤/٢٦٢) عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَخْرُجُ يَوْمَ الْفِطْرِ حَتّٰى يَطْعَمَ وَلَا يَطْعَمُ يَوْمَ الْاَضْحٰى حَتّٰى يُصَلِّىَ .

(رواه الترمذى و ابن ماجه والدارمى)

(734/262) Buraydah ﷺ narrated that the Prophet ﷺ used to eat somehing before proceeding for prayer on the day of *Eidul Fitr* but on the day of *Eidul Adha* he refrained from eating anything until he had offered the prayers. (Tirmizi, Ibn Majah and Daarami)

Commentary: It is stated, further, in *Sahih Bukhari*, on the authority of Sayyidina Anas ﷺ, that the Prophet ﷺ ate a few dates before going out for the prayer of *Eidul Fitr*, and the dates used to be in odd numbers.

The reason for eating nothing no the day *Eidul Adha* before the prayers, perhaps, was the consideration that the meat of the sacrificed animals should be the first thing to be eaten that day which, in a way, was the feast of Allah, and something was eaten on the morning of *Eidul Firt* before the prayer probably, because on that day it was allowed to eat and drink during the day by the same Allah by whose command eating and drinking in the day time had remained forbidden throughout the month of *Ramdan*, and His

good pleasure, at that time, lay in it. The Prophet ﷺ, like a needy and ardent bondsman, started partaking of these blessings at the dawn of the day.

Changing of The Route

(٧٣٥/٢٦٣) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ عِيْدٍ خَالَفَ الطَّرِيْقَ . (رواه البخاری)

(735/263) It is related by Jabir ﷺ that the Prophet ﷺ used to change the route on the day of Eid. (Bukhari)

Commentary: What it denotes is that on the day of *Eid* the Prophet ﷺ used to return, after offering the *Eid* prayers, through a way different from that by which he went. Of the different explanations furnished by the authorities, the most appealing, in our view, is that the display of the religious practices and solidarity of the Muslims took place on the largest scale. The aspect of celebration and entertainment, also, required that people passed through different routes or parts of the town on the day of Eid.

Sadqat ul-Fitr

(٧٣٦/٢٦٤) عَنْ اِبْنِ عُمَرَ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكٰوةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ اَوْصَاعًا مِنْ شَعِيْرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْاُنْثٰى وَالصَّغِيْرِ وَالْكَبِيْرِ مِنَ الْمُسْلِمِيْنَ وَاَمَرَبِهَا اَنْ تُؤَدّٰى قَبْلَ خُرُوْجِ النَّاسِ اِلَى الصَّلٰوةِ . (رواه البخاری ومسلم)

(736/264) Abdullah bin Umar ﷺ related that the Messenger of Allah ﷺ had enjoined the payment of *Sadaqat ul-Firt* a *sa'a* of dates or a sa'a of barley — on every Muslim slave and freeman, male and female, and old and young, and (ordered) that *Sadaqat tu-Firt* was to be given away before proceeding for the Eid prayer. (Bukhari and Muslim)

Commentary: Like *Zakat, Sadaqat ul-fitr*, also, is enjoined upon the well-to-do members of the community but it has not been clarified in the above Tradition because those for whom it was meant could, themselves, appreciate it very well. As for who are well-to-do and what is the standard of properity in Islam, we will

take it up later, in course of our dicussion on *Zakat*.

In it, the payment of a sa'a of dates or barley, on behalf of every individual, has been prescribed. In those days, dates and barley were, generally, used for food in Madinah and its suburbs, and, hence, only these have been mentioned in this saying. According to some commentators, a sa'a of dates or barley was considered sufficent for a da'ys needs of an average family at that time. Thus, it was made compulsory for every member of a well off family to give as much in charity on *Eidul Fitr* as could be adequate for the food requirements of an ordinary home. A *Sa'a* is roughly equal to 1-$^{1}/_{3}$ kilos, or 3½ Seers.

(٧٣٧/٢٦٥) عَنْ اِبْنِ عَبَّاسٍ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكوٰةَ الْفِطْرِ طُهْرًا لِلصِّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِيْنِ. (رواه ابوداؤد)

(737/265) Abdullah bin Abbas ﷺ related that the Messenger of Allah ﷺ enjoined *Sadaqatul Fitr* to purify the fasts from the effects of foolish, vain and lustful conversation and to provide for the food of the needy and the indigent. (Abu Dawood)

Commentary: In it, two special benefits of *Sadaqatul Fitr* have been mentioned. Firstly, through it the poor and the needy will be able to eat to their satisfaction on the day of celebration, and, secondly, it will serve as an atonement for the indiscretions of the tongue during the fasts of Ramdan.

Qurbani

(٧٣٨/٢٦٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاعَمِلَ ابْنُ اٰدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ اَحَبَّ اِلَى اللّٰهِ مِنْ اِهْرَاقِ الدَّمِ وَاِنَّهٗ لَيَاتِىْ يَوْمَ الْقِيٰمَةِ بِقُرُوْنِهَا وَاَشْعَارِهَا وَاَظْلَافِهَا وَاِنَّ الدَّمَ لَيَقَعُ مِنَ اللّٰهِ بِمَكَانٍ قَبْلَ اَنْ يَّقَعَ بِالْاَرْضِ فَطِيْبُوْبِهَا نَفْسًا . (رواه الترمذى و ابن ماجه)

(738/266) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "On the 10th of *Zul Hajjah*, i.e., the day of *Eidul Adha,* no act of son of Aadam is more pleasing to the Allah than qurbani[1]. On the Day of Judgement, the animal of qurabani, will come with its horns and hooves. And before the blood of *qurbani* touches the ground it gains the propitiation

and good pleasure of Allah. So, O bondsmen of God! perform qurbani with full willingness of the heart." (Tirmizi and Ibn Majah)

(٧٣٩/٢٦٧) عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ اَصْحَابُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاهٰذِهِ الْاَضَاحِي يَا رَسُوْلَ اللّٰهِ؟ قَالَ سُنَّةُ اَبِيْكُم اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ قَالُوْا فَمَا لَنَا فِيْهَا يَا رَسُوْلَ اللّٰهِ؟ قَالَ بِكُلِّ شَعْرَةٍ حَسَنَةٌ ، قَالُوْا فَالصُّوْفُ يَا رَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعْرَةٍ مِنَ الصُّوْفِ حَسَنَةٌ. (رواه احمد وابن ماجة)

(739/267) It is related on the authority of Zayd bin Arqam ﷺ that some Companions asked the Prophet ﷺ what was the history and signifance of qurbani? Upon it, he replied: "It is the Sunnah of your (spiritual and racial) progenitor, Ibrahim, (i.e., first of all, it was enjoined upon him by Allah and he used to perform its. It has been commanded to me and my followers, also, to emulate the example and act of qurbani of Sayyidina Ibrahim). " The Companions ﷺ, then, said: "O Messenger of Allah ! What is the recompense for us on these offerings?" "A virtue in return for every hair of the slaughtered animal", replied Prophet ﷺ. The Companions ﷺ, again asked: "Does it apply to wool also (meaning will the sacrificial offering of animals like sheep and camel which have wool instead of hair fetch the reward in the same proportion)?" "Yes" replied the Prophet ﷺ. "In the same proportion. A virtue in return for every hair."

(Masnad Ahmad and Ibn Majah)

(٧٤٠/٢٦٨) عَنْ اِبْنِ عُمَرَ قَالَ اَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ عَشْرَ سِنِيْنَ يُضَحِّيْ. (رواه الترمذى)

(740/268) Abdullah bin Umar ﷺ related to us that the Messenger of Allah ﷺ stayed in Madinah for ten years (after migration), and performed qurbani regularly (i.e., every year)."

(Tirmizi)

(٧٤١/٢٦٩) عَنْ حَنَشٍ قَالَ رَاَيْتُ عَلِيًّا يُضَحِّي بِكَبْشَيْنِ فَقُلْتُ لَهُ مَاهٰذَا؟ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْصَانِيْ اَنْ اُضَحِّي عَنْهُ فَاَنَا اُضَحِّي عَنْهُ . (رواه ابوداؤد، روى الترمذى نحوه)

❶. Meaning sacrifical offering of animals.

(741/269) Hanash bin Abdullah narrated "I saw Sayyidina Ali ﷺ performing the *qurbani* of two rams (upon which) I asked him about it (i.e., why he was performing the *qurbani* of two rams instead of one). He replied: 'The Prophet ﷺ had exhorted me to make an offering on his behalf, also, and, so, I perform one qurbani in his name'." (Abu Dawood and Tirmizi)

Commentary: We learnt from Sayyidina Abdullah's narrative, quoted earlier, that the Prophet ﷺ used to perform *qurbani* regularly, year after year, since the time he migrated to Madinah and frm the above report we find that the Prophet ﷺ had told Sayyidina Ali ﷺ to make the sacrifical offering on his behalf, after his death. Sayyidina Ali ﷺ, thus, used to perform it regularly in the name of the Prophet ﷺ.

Method

(٧٤٢/٢٧٠) عَنْ اَنَسٍ قَالَ ضَحّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ
اَمْلَحَيْنِ اَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهٖ وَسَمّٰى وَكَبَّرَ قَالَ رَاَيْتُهٗ وَاضِعًا قَدَمَهٗ عَلٰى
صِفَاحِهَا وَيَقُوْلُ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ . (رواه البخاری ومسلم)

(742/270) It is related by Anas ﷺ that the Messenger of Allah ﷺ sacrificed two grey, horned rams. He slaughtered them with his won hand, and, at the time of slaughter, recited *Bismillaah wa Allahu Akbar*. I saw that, at that time, he was placing his right foot on their flanks and saying *Bismillaah wa Allahu Akbar*." (Bukhari and Muslim)

(٧٤٣/٢٧١) عَنْ جَابِرٍ قَالَ ذَبَحَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الذَّبْحِ
كَبْشَيْنِ اَقْرَنَيْنِ اَمْلَحَيْنِ مَوْجُوْئَيْنِ فَلَمَّاوَجَّهَهُمَا قَالَ " اِنِّيْ وَجَّهْتُ وَجْهِيَ
لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ عَلٰى مِلَّةِ اِبْرَاهِيْمَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ
اِنَّ صَلٰوتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْکَ لَهٗ
وَبِذٰلِکَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ مِنْکَ وَلَکَ عَنْ مُحَمَّدٍ وَاُمَّتِهٖ
بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ ثُمَّ ذَبَحَ (رواه احمد وابو داؤد وابن ماجة والدارمی)

(743/271) It is related by Jabir ﷺ that on the day of *qurbani* (i.e., *Eidul Adha*) the Prophet ﷺ sacrificed two grey, horned (and) castrated rams. When he had set their faces in the right

direction (i.e., towards the *qiblah*), he recited the prayer: I have set my face toward Him Who has created the heavens and the earth (and) in the manner of Ibrahim the upright and I am not of those who believe in many gods. My prayer and my worship and my sacrifice and my living and my dying are for Allah alone, the Lord of the Worlds. He is without a partner and to it have I been commanded and I am of those who obey. O Allah! This *qurbani* is from You and by Your favour and for Your sake (and) on behalf of Your servant, Muhammad ﷺ and his followers. *Bismillaah wa Allahu Akbar*. After reciting the prayer the Prophet ﷺ set agoing the knife (on the thorat of) the ram and slaughtered it. (In the last part of another report referring to the same incident it is told that after saying for Your sake, he slaughtered the ram with his own hand and recited:

وفى رواية لا حمد و ابى داؤد و الترمذى ذَبَحَ بِيَدِهٖ وَقَالَ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ اَللّٰهُمَّ هٰذَا عَنِّىْ وَعَمَّنْ لَمْ يُضَحِّ مِنْ اُمَّتِىْ

Bismillaah wa Allahu Akbar! O Allah! It is on my behalf and on behalf of my followers who may not have performed the qurbani. (Musnad Ahmad, Abu Dawood, Ibn Majah and Daarami)

Commentary: That, at the time of *Qurbani*, the Prophet ﷺ said that it was on his own behalf and on behalf of his followers, or such of them, as had not performed it was indicative of his deep affection for the Ummah. But it does not mean that the Prophet ﷺ had carried out the qurbani for the whole of the *Umamh* and the duty had been fulfilled from the side of all of his followers. It, simply, shows that the Prophet ﷺ prayed to Allah to include, with him, his followers, also, in the reward on the observance. Inclusion in the reward in one thing, fulfilment of the duty of *qurbani* is another.

Instructions Regarding Animals of *Qurbani*

(٧٤٤/٢٧٢) عَنِ الْبَرَاءِ بْنِ عَازِبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ مَاذَايُتَّقٰى مِنَ الضَّحَا يَا فَاَشَارَبِيَدِهٖ فَقَالَ اَرْبَعًا اَلْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا وَالْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا وَالْمَرِيْضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَجْفَاءُ الَّتِىْ لَاتُنْقِىْ .

(رواه مالک و احمد و الترمذى و ابوداؤد و النسائى و ابن ماجة والدارمى)

(744/272) It is related by Bara' bin 'Aazib ﷺ that (once) it was

enquired from the Messenger of Allah ﷺ what kind of animals should be avoided in *Qurbani* (i.e., what are the defects which render an animal unfit for it). The Prophet ﷺ gestured with his hand and said: "Four (i.e., there are four defects, the presence of anyone of which in an animal, makes it unsuitable for *qurbani*). (i) A lame animal whose lameness is very much apparent (i.e., which may be finding it difficult to move about owing to the infirmity); (ii) An animal with a defective eye and the defect is plainly visible; (iii) An animal which is very sick: and (iv) An animal which is so weak and thin that no marrow is left in his bones." (Muwatta Imam Malik, Musnad Ahmad, Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

(٧٤٥/٢٧٣) عَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نُضَحِّي بِاَعْضَبِ الْقَرْنِ وَالْاُذُنِ . (رواه ابن ماجه)

(745/273) It is related on the authority of Sayyidina Ali ﷺ that the Messenger of Allah ﷺ forbade us against (performing) the Qurbani of an animal whose horn is broken or ear cropped."

(Ibn Majah)

Commentary: In truth, *qurbani* is an offering to Allah on behalf of the bondsman. It is, therefore, necessary that a good animal is selected for the purpose, within one's means. Sick, weak and crippled animals should not be offered in worship to Him. In the Qur'an the guiding principle is set forth that:

"You will not attain unto piety until you spend of that which you love." (Aal-e-Imran 3:92)

لَنْ تَنَالُو الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ . (ال عمران ٣:٩٢)

This inded is the spirit behind the instruction of the Prophet ﷺ for *qurbani*.

Shares

(٧٤٦/٢٧٤) عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَقَرَةُ عَنْ سَبْعَةٍ وَالْجَزُوْرُعَنْ سَبْعَةٍ . (رواه مسلم و ابوداؤد و اللفظ له)

(746/274) It is related by Jabir ﷺ that the Prophet ﷺ said: "The sacrifical offering of a bullock or cow be made on behalf of seven persons, and, in the same way of a camel on behalf of

seven persons." (Muslim and Abu Dawood)

Commentary: The buffalo is not found in Arabia, and, so, it has not been mentioned in this saying. But, like a cow, its *Qurbani* can also be performed on behalf of seven persons.

Qurbani After Prayers

(٤٧٤/٢٧٥) عَنِ الْبَرَاءِ قَالَ خَطَبَنَا النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَوْمَ النَّحْرِ فَقَالَ اِنَّ اَوَّلَ مَانَبْدَءُ بِهٖ فِیْ یَوْمِنَا هٰذَا اَنْ نُّصَلِّیَ ثُمَّ نَرْجِعَ فَنَنْحَرَ فَمَنْ فَعَلَ ذَالِکَ فَقَدْ اَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ اَنْ نُّصَلِّیَ فَاِنَّمَا هُوَ شَاةُ لَحْمٍ عَجَّلَهٗ لِاَهْلِهٖ لَیْسَ مِنَ النُّسُکِ فِیْ شَیْئً . (رواه البخاری و مسلم)

(747/275) It is related by Bara' bin 'Aazib ﷺ that the Prophet ﷺ delivered a sermon in the day of *Eidul Adha*, and, in it, he said: "The first act among the acts of today is that we offer the Eid prayer, and, then, on returning from it, perform the *Qurbani*. Whoever act like that will be acting correctly, according to our way, (and the *Qurbani* will be carried out in a fitting manner), and whoever will perform *Qurbani* before the prayer, his *Qurbani* will remain unfulfilled (and it will amount to no more than this that) he killed a goat so that his family may eat the meat." (Bukhari and Muslim)

(٧٤٨/٢٧٦) عَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ قَالَ شَهِدتُ الْاَضْحٰے یَوْمَ النَّحْرِ مَعَ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَلَمْ یَعْدُ اَنْ صَلّٰی وَفَرَغَ مِنْ صَلٰوتِهٖ وَسَلَّمَ فَاِذَا هُوَیَرَی لَحْمَ اَضَاحِیْ قَدْ ذُبِحَتْ قَبْلَ اَنْ یَّفْرُغَ مِنْ صَلٰوتِهٖ فَقَالَ مَنْ کَانَ ذَبَحَ قَبْلَ اَنْ یُّصَلِّیَ اَوْ نُصَلِّیَ فَلْیَذْبَحْ مَکَانَهَا اُخْرٰی. (رواه البخاری ومسلم)

(748/276) Judub bin Abdullah ﷺ related that (once) on the day of *Eidul Adha*, he was in the company of the Prophet ﷺ. As soon as he had finished the prayer, he noticed the meat of the sacrificed animals. These animals had been slaughtered before the conclusion of the *Eid* Prayer. The Prophet ﷺ remarked: "Those who have performed the *Qurbani* before offering prayer should do it again (since it has not been correct, being beforer-time)'." (Bukhari and Muslim)

Superiority of the *'Ashra* of *Zul Hjjah*

As Allah has endowed Friday among the seven days of the week, the month of *Ramdan* among the twelve months of the year and the last *'Ashra*[1] among the three *'Ashras* of Ramdan with superiority, so, aslo, He hes declared the frist *'Ashra* of the month of *Zul Hajjah* to be a period of exceptional benevolence. It is for this reason that the *Hajj* (Pilgrimage) has been enjoined during those days. Anyway, it is a speial period of Allah's grace. A virtuous deed performed in it is outstanding value and most pleasing to Allah.

(٧٤٩/٢٧٧) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ الْعَمَلُ الصَّالِحُ فِيْهِنَّ اَحَبُّ اِلَى اللّٰهِ مِنْ هٰذِهِ الْاَيَّامِ الْعَشْرَةِ. (رواه البخارى)

(749/277) It is related by Ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "A virtuous act performed during these ten days is more pleasing to Allah than one any other day." (Bukhari)

(٧٥٠/٢٧٨) عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْعَشْرُوَاَرَادَبَعْضُكُمْ اَنْ يُّضَحِّيَ فَلَا يَاخُذَنَّ شَعْرًا وَلَا يُقَلِّمَنَّ ظُفْرًا.
(رواه مسلم)

(750/278) It is related by Umm-e-Salmah رضى الله عنها that the Messenger of Allah ﷺ said: "When the first' *Ashra* of *Zul Hajjah* begins (i.e., the moon of *Zul Hajjah* is sighted) and anyone of you intends to perform *Qurban,* he should not cut his hair or nails till the *Qurbani* is done. (Muslim)

Commentary: The first *'Ashra* of *Zul Hajjah* is the *Ahsra* of the *Hajj* which is the most remarkable event of this period. But the *Hajj* can be performed only by going to Makkah and it has been enjoined only once in a lifetime, and, that too, upon those who can afford the journey. The bondsmen who go to Makkah and perform the *Hajj* can, alone, partake of its choicest blessings but the Almighty has mercifully made it possible for all the Believers to forge an identity, during the days of the *Hajj*, with the pilgrims and the pilgrimage, even while staying at home, and participate in some of its rites. Herein lies the real significance of the *Qurbani* of *Eidul Adha.*

[1]. Meaning a period of ten days.

SALAT AL-KUSOOF AND *SALAT AL-ISTISQA*

The prayer of a Friday and the two *Eids* are the congregational prayers that are offered on a particular day or date. Apart from these, there are two other prayers which, also, are observed congregationally, but not on a fixed day. These are *Salat al-Kusoof* which is offered at the time of the eclipse of the sun and *Salat al-Istisqa* which is offered as an invocation for rains during a drought.

Salat al-Kusoof

The eclipse of the sun or the moon is among the signs of the Power and Majesty of Allah which are revealed occasionally and whose clain is that when they occur, the bondsmen should bow down, in all humbleness, before the Absolute, the All Powerful One and beseech Him for mercy and forgiveness. During the lifetiem of the Prophet ﷺ the sun was totally eclipsed about 1½ years[1]. The Arabs, in olden days, believed that the eclipse was caused by death of some great man when the sun covered itself with a black sheet as a mark of mourning. The chance darkening of the sun on the day of the death of the Prophet's ﷺ son could lend encouragement to the belief. In fact, according to some reports, a few persons, openly said so. The sacred Prophet ﷺ, upon it, offered two *rak'at* prayer with extraordinary feelings of awe and reverence. It was an unusual prayer in which he made very long recitals. During the recitals he would bow, and, then, stand erect again and resume the recital. Similarly, he carried out

❶. The authorities are agreed that the Prophet's son, Ibrahim, died in 10 AH. Some, also, say that his death occurred in the month of Rabi-ul-Awwal. bu the great astronomer of the 19th Century, Mahmood Pasha, has calculated that the eclipse had taken place about 8.30 a.m. on Monday, the 29th of Shawwal, 10, AH.

prolonged ruku and sajdah and supplicated Allah most humbly and earnestly. After the prayer he delivered a sermon refuting the idea that the sun or moon was ecliped because of the death of a great man. He said that it was mere superstition and had no basis in truth. The sun and the moon were the two signs of Allah which did not suffer an eclipse on account of the birth or death of anyone. When such a thing occurred, one should turn to Allah and beseech Him with fear and deep devotion.

(٧٥١/٢٧٩) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ كَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ اِبْرَاهِيْمُ فَقَالَ النَّاسُ كَسَفَتِ الشَّمْسُ لِمَوْتِ اِبْرَاهِيْمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ اَحَدٍ وَلَا لِحَيَاتِهٖ فَاِذَا رَاَيْتُمْ فَصَلُّوْا وَادْعُو اللّٰه .

(رواه البخاری و مسلم)

(751/279) It is related on the athority of Mughirah bin Shu'bah ﷺ that in the lifetime of the Messenger of Alah the sun eclipsed on the day on which (his son0 Ibrahim died. So people said that the eclipse had occured because of the death of Ibrahim. The Prophet ﷺ, observed "The solar or lunar eclipse did not take place because of the death or life (i.e., birth) of anyone (but it was the sign of the Power and splendour of Allah). Thus, when you see the eclipse, pray and remember Allah much." (Bukhari and Muslim)

Commentary: The above Tradition is very brief and it does not mention even the offering of prayer by the Prophet ﷺ. In other Traditions, however, the prayer of the Prophet ﷺ and the exceptional manner of offering it have been described in detail.

(٧٥٢/٢٨٠) عَنْ اَبِىْ مُوْسٰى قَالَ خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَزِعًا يَخْشٰى اَنْ تَكُوْنَ السَّاعَةُ فَاَتَى الْمَسْجِدَ فَصَلّٰى بِاَطْوَلِ قِيَامٍ وَرُكُوْعٍ وَسُجُوْدٍ مَارَاَيْتُهٗ قَطُّ يَفْعَلُهٗ وَقَالَ هٰذِهِ الْاٰيَاتُ الَّتِىْ يُرْسِلُ اللّٰهُ لَاتَكُوْنُ لِمَوْتِ اَحَدٍ وَلَا لِحَيٰوتِهٖ وَلٰكِنْ يُخَوِّفُ اللّٰهُ بِهَا عِبَادَهٗ فَاِذَا رَاَيْتُمْ شَيْئًا مِنْ ذَالِكَ فَافْزَعُوْا اِلٰى ذِكْرِهٖ وَدُعَائِهٖ وَاسْتِغْفَارِهٖ . (رواه البخاری و مسلم)

(752/280) It is related by Abi Moosa Al-Ash'ari ﷺ "(One day),

as the sun was eclipsed, the Prophet ﷺ rose with such anxiety as if he feared that the Hour (of Doom) was about to strike. He, then, came to the mosque and offered prayer with the longest qiyam, ruku and sajdah I have ever seen him perform. After it, the Prophet ﷺ said: 'These signs (of the Might and Majesty of Allah) which Allah reveals do not occur owing the death or life (i.e., birth) of anyone but are revealed in order to instil His fear into the hearts of bondsmen. (So), when you see a thing like it, turn to Him with awe and anxiety and remember Him and seek His forgiveness." (Bukhari and Muslim)

(٧٥٣/٢٨١) عَنْ قَبِيْصَةَ الْهِلَالِيِّ قَالَ كَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ فَزِعًا يَجُرُّ ثَوْبَهٗ وَاَنَا مَعَهٗ يَوْمَئِذٍ بِالْمَدِيْنَةِ فَصَلّٰى رَكْعَتَيْنِ فَاَطَالَ فِيْهِمَا الْقِيَامَ ثُمَّ انْصَرَفَ وَانْجَلَتْ فَقَالَ اِنَّمَا هٰذِهِ الْاٰيَاتُ يُخَوِّفُ اللّٰهُ عَزَّوَجَلَّ بِهَا فَاِذَا رَاَيْتُمُوْهَا فَصَلُّوْا كَاَحْدَثِ صَلٰوةٍ صَلَّيْتُمُوْهَا مِنَ الْمَكْتُوْبَةِ . (رواه ابوداؤد و النسائی)

(753/281) It is narrated by Qabisah al-Hilali ﷺ that there was a solar eclipse in th days of the Messenger of Allah ﷺ. He came out deeply worried. (He was so worried that he had not placed his mantle over him properly so) his mantle was being dragged as he walked. (Qabisah said that he was with the Prophet ﷺ in Madinah and his qiyam was very long. Then he finished his prayer and, meanwhile, the sun was (out of the eclipse and) shining brightly in the normal way. He (addressed the people and) said, "These signs are meant to create fear of Allah in the hearts of people (and they keep away from disobedience). So, when you see such signs, then pray as you prayed the Fard a while go (that is, two, raka'at like the *Fajr* prayer at the time of eclipse). (Abu Dawood, Nasa'i)

(٧٥٤/ ٢٨٢) عَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ قَالَتْ كُنْتُ اَرْتَمِيْ بِاَسْهُمٍ لِيْ بِالْمَدِيْنَةِ فِيْ حَيٰوةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ كَسَفَتِ الشَّمْسُ فَنَبَذْتُهَا فَقُلْتُ وَاللّٰهِ لَا نْظُرَنَّ اِلٰى مَاحَدَثَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ كُسُوْفِ الشَّمْسِ قَالَ فَاَتَيْتُهٗ وَهُوَ قَائِمٌ فِي الصَّلٰوةِ رَفَعَ يَدَيْهِ فَجَعَلَ يُسَبِّحُ

وَيُهَلِّلُ وَيُكَبِّرُ وَيَحْمِدُ وَيَدْعُوْ حَتّٰى حُسِرَ عَنْهَا فَلَمَّا حُسِرَ عَنْهَا قَرَأَسُوْرَتَيْنِ وَصَلّٰى رَكْعَتَيْنِ (رواه مسلم)

(754/282) Abdur Rahman bin Samurah ﷺ narrated that one day, during the lifetime of the Prophet ﷺ, I was practising archery with my (bow and) arrows that, suddenly, the sun eclipsed. I left my arrows where I was and decided to go and see what new thing had happened to the Prophet ﷺ at the time of the eclipse and what new act he had done. When he came to the Prophet ﷺ, he was standing and offering prayer. In the same condition, he raised his hands (as one does in supplication) and entreated Allah for a long time with *Tasbeeh*[1], *Tahleel*[2], *Hamd*[3] and *Takbeer*[4] till the sun came out of the eclipse (i.e., the Prophet kept himself engaged in prayer and supplication as long as the eclipse lasted). In this prayer, the Prophet ﷺ recited two *surah* and offered two *rak'at.* (Muslim)

(٧٥٥/٢٨٣) عَنْ عَائِشَةَ قَالَتْ خَسَفَتِ الشَّمْسُ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فَقَامَ فَاَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَاَطَالَ الرُّكُوْعَ ثُمَّ قَامَ فَاَطَالَ الْقِيَامَ وَهُوَ دُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ فَاَطَالَ الرُّكُوْعَ وَهُوَدُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ سَجَدَ فَاَطَالَ السُّجُوْدَ ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْاُخْرىٰ مِثْلَ مَافَعَلَ فِي الرَّكْعَةِ الْاُوْلىٰ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَاللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ الشَّمْسَ وَالْقَمَرَ اٰيَتَانِ مِنْ اٰيَاتِ اللّٰهِ لَايَنْخَسِفَانِ لِمَوْتِ اَحَدٍ وَلَا لِحَيَاتِهٖ فَاِذَارَأَيْتُمْ ذَالِكَ فَادْعُوااللّٰهَ وَكَبِّرُوْا وَصَلُّوْا وَتَصَدَّقُوْا ثُمَّ قَالَ يَا اُمَّةَ مُحَمَّدٍ اِنْ مِنْ اَحَدٍ اَغْيَرُ مِنَ اللّٰهِ اَنْ يَزْنِيَ عَبْدُهٗ اَوْ تَزْنِيَ اَمَتُهٗ يَا اُمَّةَ مُحَمَّدٍ وَاللّٰهِ لَوْ تَعْلَمُوْنَ مَااَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَلَبَكَيْتُمْ كَثِيْرًا اَلَاهَلْ بَلَّغْتُ . (رواه البخاری و مسلم)

(755/283) It is related by Sayyidah Ayshah رضی الله عنها that (when) in the lifetime of the Messenger of Allah ﷺ the sun

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1. The act of praising Allah by repeating the formula of Subhaan Allah.
2. Acknowledging the true God by repeating the formula of Laa ilaha illallaa Muhammadur rasoo-lullaah.
3. Praise of God
4. The act of repeating the formula of *Allah-u-Akbar.*

eclipsed, he offered prayer with the people, (i.e., led the congregation) in which he made a very long *qiyam*, and, then, bowed low and performed a very long *ruku*. He, then, stood up, and again, made a very long *qiyam* but it was a little shorter than the earlier one, and, then, he bowed low and performed a very long *ruku* but it was a little shorter than the previous *ruku*, and, then, he prostrated himself and performed a very long *sajdah*. The Prophet ﷺ did in the second *rak'at* what he had done in the first *rak'at*, and, then, brought the prayer to an end (after the prescribed *q'adah* and *salaam*), and, by then, the eclipse was over and the sun had become (as) bright (as ever). The Propeht ﷺ, then, delivered a sermon in which, after praising Allah, he said: "The sun and the moon are two signs among the signs of the Power and Majesty of Allah. They do not suffer an eclipse because of the death or life (i.e., birth) of anyone (but like all other created things in the world), the sun and the moon, also, carry out the command of Allah and their light and darkness are in His control. So, when you see the elipse, glorify Allah and offer prayes and give alms (to the poor)." After that, the Prophet ﷺ said: "O followers of Muhammad! No one is more displeased at fornication committed by his male or female slave than God is displeased at fornication committed by His bondsman or bondswoman. (So, fear His Might and Anger and keep away from every kind of sin. O followers of Muhammad! By Allah, if you knew what I know (bout the Might and Anger of Allah), you would laugh less and cry more." After that, he remarked: "Beware! I have conveyed the whole thing to you (and done my duty)."

(Bukhari and Muslim)

Commentary: The event of *Salat al-Kusoof* was an unusual one and the Prophet ﷺ had offered the prayers in a remarkable manner. It has, therefore, been related by a number of Companions رضي الله عنهم. Here, we have quoted only five Traditions appertaining to it, but in the standard compilations more than twenty reports are found. In *Sahih Bukhari* the nerratives of nine Companions رضي الله عنهم are mentioned from which full details of the incident can be known.

One thing that is common to these Traditions is that the *Salat Al-Kusoof* was a rare event for the Companions رضي الله عنهم and none of them had offered it before. It is, further, clear from all the reports

that the eclipse had occured on the day on which the Prophet's ﷺ infant son, Ibrahim ؑ, had died, and the authorities are almost unanimous that his death took place in 10 A.H., i.e., just a few months before the passing away of the Prophet ﷺ himself. It is, thus, apparent that the Prophet ﷺ had offered the *Salat Al-Kusoof* only on the occasion mentioned in the Traditions. The comand to offer prayer at the time of the lunar eclipse is, also, distinctly given in these sayings but none of the authentic Traditions shows that the Prophet ﷺ ever offered it, probably, for the reasons that the order was communicated to him by Allah on the afore-mentioned occasion and since be lived merely for a few months after that. The opportunity to offer prayers at the time of the eclipse of the moon did not arise.

The Prophet ﷺ offered this prayer with a unique state of feeling and was seen doing some extraordinary things during it. Firstly, he offered a very long prayer while his usual practice was not to offer long prayers in congregation and has, actually, forbidden the Muslims against it. It is related by Sayyidah Ayshah رضى الله عنها that "As far as I remember, he recited *surah al-Baqarah* in the first *rak'at* and *surah Aal Imran* in the second". And Sayyidina Jabir رضى الله عنه, said "Some persons could not remain standing in this pryer and they dropped on the ground." In a few other reports, it is stated that some of the participants fainted and water had to be poured over their heads. Secondly, during *qiyam* the Prophet ﷺ praised Allah for a long time with *Tasbeeh, Tahleel, Tahmeed* and *Takbeer*. Thirdly, he bowed low during *qiyam* and stood erect again, after remaining in that posture for a considering length of time, and did the recital, and, then, performed *ruku* and *sajdah*. Some Traditions have it that he did it not once but several times during qiyam. According to some other narratives, in this prayer he, once, moved backwards, and, then, forward, and, also stretched out his hand as one does for taking or grasping something. Later, in the sermon he said that several truths appertaining to the "world of absence" were revealed to him at that time and he saw Hell in front of him and some other things, also, which he had never seen earlier. The unusual behaviour of the Prophet ﷺ was, perhaps, due to it.

Observation: The solar ecplise coincided with the death of the Prophet's ﷺ son. However, he made it clear that it was not linked to the sad event in his family. This speaks highly of his truthfulness and should convince the greatest denier and infidel unless he is lost completely at heart.

Salat al-Istisqa

Rain is an essential need of all living things. It can correctly be said that life is dependent of it. Drought and dryness anywhere is a calamity of the first order and a sort of punishment from Above. For the removal of this great misfortune, which is not limited to any class or section of the population, the Prophet ﷺ has taught a collective *namaz* and prayer, and *Salat-i-Istisqa* is their systemized form, in the same way as he has prescribed *Salat-i-Haajat* for an individual need. Literally, *Istisqa* means asking for water or moisture.

(٧٥٦/٢٨٤) عَنْ عَائِشَةَ قَالَتْ شَكَا النَّاسُ اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُحُوْطَ الْمَطَرِ فَامَرَ بِمِنبَرٍ فَوُضِعَ لَهٗ فِي الْمُصَلّٰى وَوَعَدَالنَّاسَ يَوْمًا يَخْرُجُوْنَ فِيْهِ ، قَالَتْ عَائِشَةُ فَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ بَدَاحَا جِبُ الشَّمْسِ فَقَعَدَ عَلَى الْمِنبَرِ فَكَبَّرَ وَحَمِدَ اللّٰهَ ثُمَّ قَالَ اِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَ اسْتَخَارَالْمَطَرِ عَنْ اِبَّانِ زَمَانِهٖ عَنْكُمْ وَقَدْ اَمَرَاللّٰهُ اَنْ تَدْعُوْهُ وَوَعَدَكُمْ اَنْ يَّسْتَجِيْبَ لَكُمْ ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ الرَّحْمٰنِ الرَّحِيْمِ. مَالِكِ يَوْمِ الدِّيْنِ. لَا اِلٰهَ اِلَّا اللّٰهُ يَفْعَلُ مَايُرِيْدُ اَللّٰهُمَّ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا اِلٰى حِيْنٍ ، ثُمَّ رَفَعَ يَدَيْهِ فَلَمْ يَتْرُكِ الرَّفْعَ حَتّٰى بَدَا بَيَاضُ اِبْطَيْهِ ثُمَّ حَوَّلَ اِلَى النَّاسِ ظَهْرَهٗ وَقَلَّبَ اَوْحَوَّلَ رِدَاءَهٗ وَهُوَ رَافِعٌ يَدَيْهِ ثُمَّ اَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلّٰى رَكْعَتَيْنِ فَاَنْشَأَ اللّٰهُ سَحَابَةً فَرَعَدَتْ وَبَرِقَتْ ثُمَّ اَمْطَرَتْ بِاِذْنِ اللّٰهِ فَلَمْ يَاتِ مَسْجِدَهٗ حَتّٰى سَالَتِ السُّبُوْلُ فَلَمَّا رَاٰى سُرْعَتَهُمْ اِلَى الْكِنِّ ضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهٗ فَقَالَ اَشْهَدُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ وَاِنِّيْ عَبْدُاللّٰهِ وَرَسُوْلُهٗ .

(رواه ابوداؤد)

(756/284) It is narrated by Sayyidah Ayshah رضى الله عنها that (once) people came to the Prophet ﷺ and described to him the acute suffering caused by drought. The Prophet ﷺ decided to offer up *Salat Al-Istisqa* at the place where the prayer of *Eid* was held (outside the inhabited area of Madinah), and, told the people to go with him on a certain day and offer *Salat Al-Istisqa*, and (also) ordered that his pulpit be taken and placed there (for the occasion). The pulpit, accordingly, was carried to that place.When the day arrived, the Prophet ﷺ went to the appointed place soon after sunrise. He sat on the pulpit and praised Allah, and, then, said: "You have complained about lack of rain and drought in your region and it is the command of Allah that you pray to Him in your need and He has promised to answer your supplications. Then, the Prophet ﷺ beseeched Allah in these words:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ.الرَّحْمٰنِ الرَّحِيْمِ . مَالِكِ يَوْمِ الدِّيْنِ. لَا اِلٰهَ اِلَّا اللّٰهُ يَفْعَلُ مَايُرِيْدُ اَللّٰهُمَّ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا اِلٰى حِيْنٍ

Alahumdu lillaahi rabbil 'aalameen, ar-rahmaan-ir-raheem, maaliki yaum-id-deen, laa ilaaha il-Allahu yaf'alu maa yureed, Allahumma antAllahu laa illaha illa ant-al-ghaneeyu wa nahnul fuqarau-ianzila 'alainal ghaitha waj'al maa anzalat lana quowatan wa balaaghan ila heen.

All praise blongs to Allah, the Lord of the Worlds, the Bneficent, the Merciful, the Owner of the Day of Judgement. There is no deity save (one) Allah. His power is that He can do whatever He likes. O God! You are the Lord Sovereign; there is no god aside of You. You are the Wealthy and we are Your poor slaves. Send rain upon us and make the rain that You send a source of strength for us and a means of sustenance for a (long) time (to come)."

The Prophet ﷺ, then, raised his hands (meaning, perhaps, that he raised them higher than they were at the time of supplication) and prayed for a long time with the hands raised in the same way, and raised them so high that (though he was wearing the mantle) the whiteness of the armpits could be seen. Afterwards, he turned his face towards the *Qiblah* and back

towards the people, and altered the mantle he was wearing, and his hands were still raised in prayer. He, again, turned his face towards the people, and getting down from the pulpit, offered two *rak'at* prayer. At that very time, a cloud appeared by the command of Allah in which there, also, was thunder and lightning, and, then, by the command of Allah, it rained heavily (and such was the downpour) that before the Prophet ﷺ could return to his mosque, the paths were filled with water and the drains and rivulets were overflowing. After it, when he saw that the people (who were complaining of drought) were rushing to sheds and thatched roofs for shelter from rain, he broke into a smile so much so that his teeth became visible, and, he said: "I affirm that Allah has power over all things and I am His slave and Messenger." (Abu dawood)

(٧٥٧/٢٨٥) عَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ اِلَى الْمُصَلّٰى يَسْتَسْقِىْ فَصَلّٰى بِهِمْ رَكْعَتَيْنِ جَهَرَ فِيْهِمَا بِالْقِرَاءَ ةِ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُوْ وَرَفَعَ يَدَيْهِ وَحَوَّلَ رِدَاءَ هٗ حِيْنَ اسْتَقْبَلَ الْقِبْلَةَ .

(رواه البخاری و مسلم)

(757/285) Abdullah bin Zayd ؓ related that the Messenger of Allah ﷺ went to *Eid-gah* with the people for *Salat Al-Istisqa.* He offered two rak'at in this prayer and recited the Qur'an with a loud voice and invoked Allah with his face towards *Qiblah* and his hands raised, and he wore his mantle inside out while he faced the *Qiblah.*" (Bukhari and Muslim)

(٧٥٨/٢٨٦) عَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْنِىْ فِىْ الْاِسْتِسْقَاءِ مُتَبَذِّلًا مُتَوَاضِعًا مُتَخَشِّعًا مُتَضَرِّعًا .

(رواه الترمذی و ابو داؤد و النسائی و ابن ماجه)

(758/286) Abdullah bin Abbas ؓ related to us that when the Messenger of Allah ﷺ went out for *Salat Al-Istisqa,* he was wearing a very ordinary dress and his demeanour was that of meekness and humility. (Tirmizi, Abu Dawood, Nasai and Ibn Majah)

Commentary: As we have seen, *salat Al-Istisqa* is a collective prayer for the dispersal of the general calamity of drought. From the aforementioned Traditions we learn the following details.

(i) It should be observed at a desolate and uncultivated place outside the populated area of the town or village and directly on the ground, i.e., without a mat or carpet.

(ii) One should not take a bath and change into a clean dress for this prayer as is done for the prayers of a Friday or the two *Eids*. Very ordinary clothes should be worn and appearance made before Allah like a beggar.

(iii) The supplication should be made with deep earnestness and humbleness of spirit, and, for it, the hands should be raised unusually higher towards the heavens.

It is, also, stated in the first two narratives that, on facing the *qiblah,* the Prophet ﷺ wore his cloak inside out. It was intended to express the idea "Oh Allah! As I have altered the cloak, in the same way You, too, alter the situation by sending down the rain." Like the raising of the hands, it, too, was a part of the supplication.

In Sayyidah Ayshah's رضی الله عنها report it is stated that a cloud appeared as soon as salat Al Istisqa was offered by the Prophet and it rain heavily. The same has been stated in the Traditions related by some other Companions رضي الله عنهم as well.

By the grace of Allah, similar is the experience of the general body of Muslims. The present writer has had the occasion to offer *Salat Al-Istisqa* thrice, once in his childhood at his home-town of Sambhal (District Muradabad, U.P.), then, some fifteen years ago, at Lucknow, and, lastly, in Madinah, probably in 1945, and everytime, God mercifully sent down the rain as soon as the prayer was held.

Sayyidah Ayshah's رضی الله عنها narrative, finally, tells that when the rain fell heavily as a result of *Salat Al-Istisqa,* the holy Prophet ﷺ said:

اَشْهَدُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ وَاِنِّىْ عَبْدُاللّٰهِ وَرَسُوْلُهٗ

"I affirm that Allah has power over all things and I am His slave and Messenger."

It is indeed the peak of devotion and worship and self-denial that although the rain fell in response to the prayers and supplication of the Prophet ﷺ he thought it necessary to acknowledge publicly that it was all due to the Power and Mercy of

Allah and He, alone, was worthy of praise and gratitude while the Prophet ﷺ, himself, was no more than an humble bondsman and Messenger ﷺ.

NAMAZ-I-JANAZA AND OTHER RELATED MATTERS

It is a common practice with the scholars of the Traditions that, at the end of *Kitab as-Salah* i.e., the Book of prayer, they mention sayings regarding death, the last illness, or illness in general, and all the other calamities and misfortunes, and the way one should behave and conduct oneself when confronted with them, as well as in relation to the bathing and shrounding of the dead body and burial, condolence and visiting of the graves, under the title of *Kitab-ul-Janaiz* (the Book of Funerals). Adhering to this practice, we, too, will discuss, here, reports of the sayings and doings of the sacred Prophet ﷺ concerning them. The sum and substance of these Traditions is that since death is certain and no one knows when it will strike, a Muslim should never be heedless of it. He must always keep himself in a state of pre-paredness for the last journey, and, specially, when he is ill, he should take greater care to put right his religious and spiritual condition and mend his affair with Allah. His friends and relatives, on their part, should try to bring good cheer to him through service and sympathy. They should pray for his recovery, and, talk hopefully, in his presence, of Divine reward, mercy and benevolence. In particular, when it appears that the chances of the patient's recovery are remote and his time is near, every thing possible should be done to turn his heart towards Allah and put him in mind of the cardinal principle of Islam, i.e., the *kalimah*. Finally, when death occurs, the kinsmen should show patience and forbearance and believing death to be the Will of Allah, yield themselves to it like dutiful bondsmen and hope and pray for reward on their loss. The dead body should, then, be batched and wrapped in a good, clean shroud and perfume should be applied, and, after it, the funeral prayer should be held consisting of the praise and glorification of

Allah, the affirmation of His Might and Magnificence and the invocation of blessings on the Prophet Muhammad ﷺ through whom Guidance had reached the dead person as well as the participants in the prayer and a fervent supplication for mercy and forgiveness for the deceased brother. The dead body should, thereafter, be buried with due reverence and people should try to relieve the distress of the bereaved family by sharing its sorrow and bringing succour to it by word and deed.

The aim and wisdom of these precepts is self-evident, and, as we all know, much peace and comfort is derived by acting upon them in sickness and in death and in all other forms of sorrow and suffering. Every teaching of the Prophet ﷺ, in that regard, serves as a balm for the heart. And death, as a necessary prelude to meeting Allah, begins to look like an ageeable event.

These are the ready gains and worldly advantages of these insturctions. What has been promised in the Traditions, given below, will Insha Allah be seen and experienced in the fullest measure, in the Hereafter.

Remembrance of Death

(٧٥٩/٢٨٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْثِرُوْا ذِكْرَهَا ذِمِ اللَّذَّاتِ الْمَوْتِ . (رواه الترمذى والنسائى و ابن ماجه)

(759/287) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Remember death much and often. It is the terminator of worldly pleasures." (Tirmizi, Nasai and Ibn Majah)

(٧٦٠/٢٨٨) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ اَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبَيَّ فَقَالَ كُنْ فِى الدُّنْيَا كَاَنَّكَ غَرِيْبٌ اَوْعَا بِرُسَبِيْلٍ وَكَانَ ابْنُ عُمَرَ يَقُوْلُ اِذَا اَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ وَاِذَا اَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيٰوتِكَ لِمَوْتِكَ . (رواه البخارى)

(760/288) Sayyidina Abdullah bin Umar رضي الله عنه has said that the Messenger of Allah ﷺ took him by the shoulders and said, "Be in the world as though you are a stranger or one who is passing thourgh." Ibn Umar رضي الله عنه used to say, "In the evening do not expect to see the morning and in the morning do not expect to

see the evening, but take something when in health to serve you in time of illness and something in your life to serve you in your death." (Bukhari)

(٧٦١/٢٨٩) عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ لِقَاءَ اللّٰهِ اَحَبَّ اللّٰهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللّٰهُ كَرِهَ اللّٰهُ لِقَاءَهُ .
(رواه البخاری و مسلم)

(761/289) Ubadah bin as-Samit ﷺ quoted the Messenger of Allah ﷺ as saying, "If anyone wishes to meet Allah, Allah wishes to meet him; but if anyone does not wish to meet Allah. Allah does not wish to meet him." (Bukhari and Muslim)

Commentary: This very Tradition narrated by Ubadah bin as-Samit ﷺ continues that when the Prophet ﷺ said that, the Mother of the believers, Sayyidah Ayshah رضی الله عنها or one of the other of his noble wives submitted to him, "Messenger of Allah ﷺ, our state is that we (fear death and) اِنَّا نَكْرَهُ الْمَوْتَ do not like to die." He said, "That is not what I mean (that one should love death). Disliking death is a natural thing. What I meant that when death comes to a believer, he is given glad tidings of Allah's pleasure and nothing is dearer to him than what lies before him. When a slave's position is like that , Allah loves him and it is dear to Him to meet him. But when a disbeliever approaches death, he is given tidings of Allah's punishment so nothing is more unpleasent to him than meeting Allah and Allah also does not like to meet him and dislikes him. This explanation of the Prophet ﷺ elucidates that the meeting reffered to here is not death in itself but the consequences after death. In a hadith of the same import narrated by Sayyidah Ayshah رضی الله عنها, the Prophet ﷺ is quoted in the concluding words as sayii g (death before meeting Allah), والموت قبل لقاء الله.

Shah Waliullah رحمة الله عليه has explained this hadith. When death is very near the ugly covering of beastly and material character come to be raised. The soul seems to see the angelic world and the unseen world and the hereafter come before the eyes about which the Prophets عليهم السلام have told us. At that time the believer who had always curbed his animals instincts and tried to raise his angelic characteristics sees the blessings of Allah and

craves for them. He wishes to get to them as quickly as he can. On the contrary, the soul of an unbeliever and the one who has been neglecting Allah sees what is in store for him when he is about to die. Therefore, he does not wish to go away from this world. These are the two states represented by wishing to meet Allah and disliking to meet Allah. The words Allah likes to meet him and Allah dislikes meeting him represent the pleasure and displeasure of Allah.

(٧٦٧/٢٩٠) عَنْ عَبْدِاللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ. (رواه البيهقى فى شعب الايمان)

(767/290) It is related by Abdullah bin 'Amr ﷺ that the Messenger of Allah ﷺ said: "The gift of the Believer is death."

(Baihaqi)

Commentary: Death is not pleasant to anyone but the bondsmen who are blessed with Faith remain mentally eager for it owing to the Divine rewards, the special propinquity to Allah and the ecstatic joy of seeing Him that await them in the After-life. It is like this that though no one, by natural inclination, finds it pleasing to have an eye-operation, rationally he prefers it for himself in the hope that vision will be restored by it. The difference, however, is that while the restoration of eyesight is not certain after the operation and, sometimes, it proves unsuccessful, the choicest favours of the Lord, His closeness and the delightful experience of seeing Him are bound to be the lot of a truthful Believer in the Hereafter. Hence, death is a priceless gift for the bondsman with faith and sincerity. Another example of it is that marriage and the resultant separaton from parents, brothers and sisters is most painful for a girl in the sense that she has to leave the loving, parental home and spend the rest of her life in new surroundings but the peculiar expectations that are associated with marriage produce, in her, a fondness for it. The same is the case with earnest and believing bondsmen of the Lord. Death appears attractive to them owing to the heavenly boons and blessings they confidently look forward to in the life to come.

It is Prohibited to Desire or Pray For Death

Somethimes people get disgusted with life and begin to pray for death. But it is the height of foolishness and cowardice and a sign of weakness of Faith. The Prophet ﷺ has forbidden it.

(٧٦٣/٢٩١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنّٰى اَحَدُكُمُ الْمَوْتَ اَمَّا مُحْسِنًا فَلَعَلَّهُ اَنْ يَزْدَادَ خَيْرًا وَاَمَّا مُسِيْئًا فَلَعَلَّهُ اَنْ يَسْتَعْتِبَ (رواه البخارى)

(763/291) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "No one of you should wish for death. If he is virtuous, it is hoped that the stock of his good deeds will go on multiplying as long as he lives, and if his deeds are not good, it is possible that he earns the good pleasure of Allah through sincere repentance etc., in later life." (Bukhari)

Commentary: The version in *Muslim* has a slight difference in wording. With wishing for death it also says one must not pray for death.

(٧٦٤/٢٩٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّيَنَّ اَحَدُكُمُ الْمَوْتَ مِنْ ضُرٍّ اَصَابَهُ فَاِنْ كَانَ لَابُدَّ فَاعِلًا فَلْيَقُلْ اَللّٰهُمَّ اَحْيِنِىْ مَاكَانَتِ الْحَيٰوةُ خَيْرًا لِّىْ وَتَوَفَّنِىْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّىْ. (رواه البخارى و مسلم)

(764/292) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "No one of you should desire (or pray for) death owing to a distress or suffering. Should he feel utterly helpless, he might pray: "O Allah! Keep me alive as long as life may be better for me and let me be dead when death may be better for me." (Bukhari and Muslim)

Illness is A Blessing And An Atonement For Sins

Just as the Prophet ﷺ has taught about death that it is not an extinction and utter annihilation but the beginning of a new existence which will be supremely happy and blissful for the faithful bondsmen, and, thus, is a wonderful gift for him, in the same way he has, also, informed us that illness is not out and out

misery and suffering but a blessing as well and a means of purgation from sins, and taking sickness and other forms of loss, pain or grief to be a warning from Above, the truthful bondsmen should devote themselves to correcting and reforming their ways when they are striken whith disease or any other misfortune.

(٧٦٥/٢٩٣) عَنْ اَبِىْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَايُصِيْبُ الْمُسْلِمَ مِنْ نَصَبٍ وَّلَا وَصَبٍ وَّلَا هَمٍّ وَّلَاحُزْنٍ وَّلَا اَذًى وَّلَا غَمٍّ حَتّٰى الشَّوْكَةُ يُشَاكُهَا اِلَّا كَفَّرَاللّٰهُ بِهَا مِنْ خَطَايَاهُ . (رواه البخارى و مسلم)

(765/293) It is related by Abu Sa'eed Khudri ؓ that the Prophet ﷺ said: "Whatever pain, sickness, loss or suffering afflicts a Muslim, so much so that a thorn pricks him, God expiates his sins through it." (Bukhari and Muslim)

(٧٦٦/٢٩٤) عَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُصِيْبُهٗ اَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ اِلَّا حَطَّ اللّٰهُ تَعَالٰى بِهٖ سَيِّأٰتِهٖ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا . (رواه البخارى و مسلم)

(766/294) It is related by Abdullah bin Mas'ud ؓ that the Messenger of Allah ﷺ said: "Whatever suffering reaches a Believer, in the form of a disease or any other thing, Allah lets fall his sins from him through it in the same way as a tree sheds its leaves in the autmn." (Bukhari and Muslim)

(٧٦٧/٢٩٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ اَوِالْمُؤْمِنَةِ فِىْ نَفْسِهٖ وَمَا لِهٖ وَوَلَدِهٖ حَتّٰى يَلْقَى اللّٰهَ تَعَالٰى وَمَا عَلَيْهِ مِنْ خَطِيْئَةٍ . (رواه الترمذى)

(767/295) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Misfortunes and afflictions come down to some believing men or women from God, sometimes, on their bodies, sometimes, on their goods, and, sometimes, on their progeny, (and, as a result of it), their sins fall away to the extent that, after death, they make their appearance before Allah in such a state that not a single sin is left." (Tirmizi)

(٧٦٨/٢٩٦) عَنْ مُحَمَّدِ ابْنِ خَالِدٍ السُّلَمِيِّ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا سَبَقَتْ لَهُ مِنَ اللّٰهِ مَنْزِلَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهٖ ابْتَلَاهُ اللّٰهُ فِيْ جَسَدِهٖ اَوْفِيْ مَالِهٖ اَوْفِيْ وَلَدِهٖ ثُمَّ صَبَّرَهُ عَلٰى ذَالِكَ حَتّٰى يُبَلِّغَهُ الْمَنْزِلَةَ الَّتِيْ سَبَقَتْ لَهُ مِنَ اللّٰهِ . (رواه احمد و ابو داؤد)

(768/296) It is related by Muhammad Ibn Khalid Sulami on the authority of his father, and he on the authority of Muhammad Ibn Khalid's grandfather, that the Prophet ﷺ said: "For some Believers Allah ordains a high station which he does not attain by his own efforts, so Allah afflicts him with a physical or material distress or grief from the side of his children, and then, grants him the good fortune to be patient till (in return for these troubles and calamities and his patience and forbearance), He makes him attain the high station decreed for him beforehand."
(Musnad Ahmad and Abu Dawood)

Commentary: Allah is lord Sovereign. If He likes, He can grant the highest place to anyone without anything to show. But His Wisdom and Attribute of Justice demand that bondsmen should be kept at grades and stations they deserve by their deeds and states. Thus, the practice of Allah is that when, on being pleased with an act or manner of a bondsman or in acceptance of prayer of his own or some other person for his sake, He decides to elevate him to a rank or position he does not merit by his conduct. He causes the deficiency to be removed by means of pain and suffering and by granting him the good fortune to be patiently persevering in adversity.

(٧٦٩/٢٩٧) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوَدُّ اَهْلُ الْعَافِيَةِ يَوْمَ الْقِيٰمَةِ حِيْنَ يُعْطٰى اَهْلُ الْبَلَاءِ الثُّوَابَ لَوْ اَنَّ جُلُوْدَهُمْ كَانَتْ قُرِضَتْ فِي الدُّنْيَا بِالْمَقَارِيْضِ . (رواه الترمذی)

(769/297) Sayyidina Jabir ﷺ has said that the Messenger of Allah ﷺ said: "On the Day of Resurrection, when people who have suffered affliction are given their reward, those who are healthy will wish their skins had been cut to pieces with scissors when they were in the world." (Tirmizi)

(٧٧٠/٢٩٨) عَنْ عَامِرٍ الرَّامِ قَالَ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاَسْقَامَ فَقَالَ اِنَّ الْمُؤْمِنَ اِذَا اَصَابَهُ السَّقَمُ ثُمَّ عَافَاهُ اللّٰهُ عَزَّوَ جَلَّ مِنْهُ كَانَ كَفَّارَةً لِمَا مَضٰى مِنْ ذُنُوْبِهٖ وَمَوْعِظَةً لَهٗ فِيْمَا يَسْتَقْبِلُ وَاِنَّ الْمُنَافِقَ اِذَا مَرِضَ ثُمَّ اُعْفِيَ كَانَ كَالْبَعِيْرِ عَقَلَهٗ اَهْلُهٗ ثُمَّ اَرْسِلُوْهُ فَلَمْ يَدْرِلِمَ عَقَلُوْهُ وَلِمَا اَرْسَلُوْهُ .

(رواه ابوداؤد)

(770/298) It is related on the authority of 'Aamir ar-Rami that once the Messenger of Allah ﷺ spoke on diseases (i.e., he described their philosophy and the aspect of goodness in them). In the course of it, he said: "When a truthful Believer falls ill, and, after it, Allah grants him recovery, the illness becomes an atonement for his sins of the past and a warning for the future, and when (heedless) Hypocrite falls ill, and, then, gets well, (he learns nothing from it, and) his similitude is of the camel whose owner tied it up, and, then, untied it, and it had no idea why it was tied or untied." (Abu Dawood)

Commentary: The chief moral teaching these Traditions contain is that illness or any other loss or calamity, which, anyhow, is apart of living, should not be wholly looked upon as a misfortune or manifestation of the displeasure of Allah. There is, in them, a great deal of virtue and cause for gratitude for the devout bondsmen. Through them, sins are expiated, worthiness for the special graces of Allah increases, the shortage of good deeds is made up and the inner diciplining of fortunate and dutiful bondsmen takes place.

Those of Allah's slaves who know the truth of these sayings endure the severest of trials and illnesses and feel stronger for that.

Reward of Deeds of The Days of Good Health During Illness

(٧٧١/٢٩٩) عَنْ اَبِىْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَرِضَ الْعَبْدُ اَوْسَافَرَ كُتِبَ لَهٗ بِمِثْلِ مَاكَانَ يَعْمَلُ مُقِيْمًا صَحِيْحًا .(رواه البخارى)

(771/299) It is related by Abu Musa Al-Ash'ari ؓ that the Prophet ﷺ said: "When a bondsman is sick or in a journey (and cannot carry out the daliy routine of worship etc.,) his deeds are recorded in the sake way with Allah as when he was healthy or staying at home." (Bukhari)

Commentary: It, again, is a great favour of the Lord that if a person cannot perform his duties of *Zikr* and worship owing to the constraints of illness or travel, he, by His command, causes the duties to be recorded in his balance-sheet of deeds which he used to observe during the days of good-health or staying at home.

Visiting of The Sick

The Prophet ﷺ has declared the visiting of the sick and tending to their needs to be a virtue of the highest order and an act of worship. He used to visit the sick himself and talk to them in a comforting manner. He, also, blew on them after reciting the Names or words of Allah and exhorted others to do the same.

(٧٧٢/٣٠٠) عَنْ اَبِىْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَطْعِمُو الْجَائِعَ وَعُوْدُ والْمَرِيْضَ وَفُكُّو الْعَانِي . (رواه البخارى)

(772/300) It is related by Abu Musa Al-Ash'ari ﷺ that the Messenger of Allah ﷺ said: "Feed the hungry, visit the sick, and seek the release of those who have been made captives unjustly." (Bukhrai)

(٧٧٣/٣٠١) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُسْلِمَ اِذَا عَادَاَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِىْ خُرْفَةِ الْجَنَّةِ حَتّٰى يَرْجِعَ. (رواه مسلم)

(773/301) It is related by Thauban ﷺ that the Messenger of Allah ﷺ said: "When a truthful Believer visits a (sick) believing bondsman, he is, sort to speak, in the Garden of Paradise until he returns. (Muslim)

(٧٧٤/٣٠٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادىٰ مَرِيْضًا نَادىٰ مُنَادٍ مِنَ السَّمَاءِ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّ أتَ مِنَ الْجَنَّةِ مَنْزِلًا (رواه ابن ماجة)

(774/302) Sayyidina Abu Hurayrah ﷺ has quoted the Prophet ﷺ as saying, "If anyone visits a sick person, some one cries out from heaven, "May you be good, may your walk be good, and may you come to an abode in Paradise!" (Ibn Majah)

(٧٧٥/٣٠٣) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلْتُمْ عَلَى الْمَرِيْضِ فَنَفِّسُوْا لَهُ فِىْ اَجَلِهٖ فَاِنَّ ذَالِكَ لَا يَرُدُّ شَيْئًا وَيُطِيْبُ بِنَفْسِهٖ . (رواه الترمذى و ابن ماجة)

(775/303) It is related by Abu Sa'eed Khudri ﷺ that the Messenger of Allah ﷺ said: "When you visit a sick person make him happy about his age (i.e., talk to him in a reassuring manner about his life, as for instance, say to him that he was looking better, and, God willing, would soon be well). Such a thing will not prevent what is decreed (i.e., it will happen in any case) but make him cheerful (and this is the main object of visiting the sick.)." (Tirmizi and Ibn Majah)

(٧٧٦/٣٠٤) عَنْ اَنَسٍ قَالَ كَانَ غُلَامٌ يَهُوْدِىٌّ يَخْدِمُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَرِضَ فَاَتَاهُ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ فَقَعَدَ عِنْدَ رَاْسِهٖ فَقَالَ لَهُ اَسْلِمْ فَنَظَرَ اِلٰى اَبِيْهِ وَهُوَ عِنْدَهُ فَقَالَ اَطِعْ اَبَاالْقَاسِمِ فَاَسْلَمَ فَخَرَجَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَنْقَذَهُ مِنَ النَّارِ . (رواه البخارى)

(776/304) Anas ﷺ narrated that a Jewish boy use to attend to the Prophet ﷺ. When he feel ill, the Prophet ﷺ went to him and sat at the head of his bed and said: "Accept the Divine faith." The boy looked at his father who, (also), was present. "Do so Abul Qasim (i.e., the Prophet) says," his father told him. The boy, thereupon, embraced Islam. As the Prophet ﷺ came out, he said: "All praise to God who took the boy out of Hell." (Bukhari)

Commentary: It shows, firstly, that some non-Muslims, too, used to serve the Prophet ﷺ; secondly, that he visited the sick among the non-Muslims as well; and, thridly, that the non-Muslims who had the opportunity of coming close to the Prophet ﷺ, were so greatly impressed by him that they preferred Islam as the religion of their children.

Blowing on The Sick Person and Praying For His Recovery

(٧٧٧/٣٠٥) عَنْ عَائِشَةَ رَضِىَ اللّٰهُ عَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ اِذَا اشْتَكٰى مِنَّا اِنْسَانٌ مَسَحَهٗ بِيَمِيْنِهٖ ثُمَّ قَالَ اَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَاءُكَ شِفَاءً لَا يُغَادِرُ سَقْمًا.
(رواه البخاری و مسلم)

(777/305) It is related by Sayyidah Ayshah رضی الله عنها "When anyone of us fell ill, the Prophet ﷺ used to move his right hand on his body and recite the prayer: Az-hibil baasa rabban-naasi washfi antash-shaafi laa shifa-a illa shifaa-uka shifaa-an laa yughaadiru saqma. [O Lord of mankind! Remove his suffering and grant him recovery. You are the Healer. Your healing is the healing. Grant him a complete healing that may leave not (a trace of illness)]." (Bukhari and Muslim)

(٧٧٨/٣٠٦) عَنْ عُثْمَانَ ابْنِ اَبِى الْعَاصِ اَنَّهٗ شَكٰى اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجْعًا يَجِدُهٗ فِيْ جَسَدِهٖ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَعْ يَدَكَ عَلَى الَّذِىْ يَأْلَمُ مِنْ جَسَدِكَ وَقُلْ بِسْمِ اللّٰهِ ثَلٰثًا وَقُلْ سَبْعَ مَرَّاتٍ اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ قَالَ فَفَعَلْتُ فَاَذْهَبَ اللّٰهُ مَاكَانَ بِىْ.
(رواه مسلم)

(778/306) Sayyidina Uthman bin Abul Aas ﷺ said that he complained to the Messenger of Allah ﷺ of a pain he had in his body. He said to him to put his hand on the part of his body which was sore and say three times "بسم الله" In the name of Allah," and seven times:

اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ

"I seek refuge in Allah's might and power from the evil of what I am experiencing and trying to avert."

He said that he did so and Allah removed his trouble. (Muslim)

(٧٧٩/٣٠٧) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذَ الْحَسَنَ وَالْحُسَيْنَ اُعِيْذُ كُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ وَيَقُوْلُ اِنَّ اَبَاكُمَا كَانَ يُعَوِّذُ بِهَا اِسْمٰعِيْلَ وَاِسْحٰقَ. (رواه البخاری)

(779/307) Sayyidina Ibn Abbas ﷺ said that the Messenger of Allah ﷺ used to command Hasan ﷺ and Husain ﷺ to Allah's protection saying:

أُعِيْذُ كُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَّهَامَّةٍ وَّمِنْ كُلِّ عَيْنٍ لاَمَّةٍ

"With the perfect Words of Allah, I command you to Allah's protection from every evil and poisonous creature and from every evil eye."

And he used to say: Your ancestor (Ibrahim) used to commend Isma'il and Ishaq عليهم السلام with these words to Allah's protection. (Bukhari)

Commentary: The perfect words of Allah could be His commands or His Book. He used to suplicate Hasan and Husain in this manner and blow on them or gave them an amulet.

(٧٨٠/٣٠٨) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا شْتَكٰى نَفَثَ عَلٰى نَفْسِهٖ بَالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهٖ فَلَمَّا اشْتَكٰى وَجْعَهُ الَّذِىْ تُوَفِّىَ فِيْهِ كُنْتُ اَنْفُثُ عَلَيْهِ بِالْمُعَوِّذَاتِ الَّتِىْ كَانَ يَنْفُثُ وَاَمْسَحُ بِيَدِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . (رواه البخارى و مسلم)

(780/308) Sayyidah Ayshah رضى الله عنها said that when the Prophet ﷺ had a complaint he would blow on himself reciting the *mu'awwizat*[1], and wiped himself with his hand. She said, "When he suffered from the pain of which he died, I would blow on him and recite the *mu'awwizat* as he did and would take his hand to wipe him." (Bukhari and Muslim)

Commentary: The *mu'awwizat* are the last two surah of the Qur'an. It could also mean the supplications in such refuge is sought with Allah. We have already seen some of them and will see more in the *Kitab Ad-Da'wat*.

When Signs of Death Appear

(٧٨١/٣٠٩) عَنْ اَبِىْ سَعِيْدٍ وَّاَبِىْ هُرَيْرَةَ قَالاَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِّنُوْا مَوْتَاكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ . (رواه مسلم)

(781/309) It is related on the authority of Abu Sa'eed Khudri ﷛ and Abu Hurayrah ﷛ that the Messenger of Allah ﷺ said: "Instruct the Kalima of *Laa ilaaha il-lallaah* to the dying men." (Muslim)

Commentary: Here the "dying men" denotes those who are at the point of death and the word Talqeen (i.e., to teach, to instruct, to

inform), occurring in the original, means that the *Kalimah* of *Laa ilaaha il-lallaah* should be reited before them so that at the dying moment the doctrine of the Oneness of God might be upper-most in their minds, and if the tongue was in a position to respond, they could refresh their Faith by uttering the Confessional Formula, and depart from the world in that state.

(٧٨٢/٣١٠) عَنْ مَعَاذِ ابْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ اٰخِرُ كَلَامِهٖ لَا اِلٰهَ اِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ . (رواه ابو داؤد)

(782/310) It is related by Mu'az bin Jabal ﷺ that the Prophet ﷺ said: "He shall go to Heaven whose last words are: *Laa ilaaha il-lallaah.*" (Abu Dawood)

(٧٨٣/٣١١) عَنْ مَعْقَلِ ابْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِقْرَؤُا سُوْرَةَ يٰسٓ عَلٰى مَوْتَاكُمْ . (رواه احمد و ابوداؤد و ابن ماجة)

(783/311) It is related by Ma'qil bin Yasar that the Messenger of Allah ﷺ said: "Recite surah Yaseen to those of you who are dying." (Musnad Ahmad, Abu Dawood and Ibn Majah)

Commentary: Here, too, the dying men denotes those in whom the signs of death may have appeared. Allah alone knows what is the aim and significance of this command but this much is evident that this Chapter of the Qur'an contains some remarkable truths concerning Faith, and what is to follow after death has been described in it most vividly. The last verse of it:

فَسُبْحٰنَ الَّذِىْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّاِلَيْهِ تُرْجَعُوْنَ (يٰس ٣٦:٨٣)

Therefore glory be unto Him in Whose hand is the dominion over all things; Unto him you will be brought back. (Yasin 36:83)

is, particularly, appropriate for recitation when the end is near.

(٧٨٤/٣١٢) عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ مَوْتِهٖ بِثَلَاثَةِ اَيَّامٍ يَقُوْلُ لَا يَمُوْتَنَّ اَحَدُكُمْ اِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللّٰهِ (رواه مسلم)

(784/312) It is related by Jabir ﷺ " I heard the Prophet ﷺ say only three days before his death that 'Everyone of you should die in the condition that he has a good assumption about God." (Muslim)

Commentary: It shows that faith in Allah and the awareness of Him require that while the bondsman feared Him, and, at the same time, was hopeful of His Mercy during the last moments of life, the pleasureable expectation of Divine benevolence and forgiveness should predominate. The sick person should strive to produce this state within himself and his attendants and visitors, too, should talk to him, or within his hearing, at that time in a way that was conducive to it and made him hopefully expectant of Divine mercy.

Things To Be Done After Death

(٧٨٥/٣١٣) عَنْ اُمِّ سَلَمَةَ قَالَتْ دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَبِيْ سَلَمَةَ وَقَدْ شَقَّ بَصَرُهٗ فَاَغْمَضَهٗ ثُمَّ قَالَ اِنَّ الرُّوْحَ اِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ اَهْلِهٖ فَقَالَ لَا تَدْعُوْا عَلٰى اَنْفُسِكُمْ اِلَّا بِخَيْرٍ فَاِنَّ الْمَلَائِكَةَ يُؤَمِّنُوْنَ عَلٰى مَاتَقُوْلُوْنَ ثُمَّ قَالَ اَللّٰهُمَّ اغْفِرْلِاَبِىْ سَلَمَةَ وَارْفَعْ دَرَجَتَهٗ فِى الْمَهْدِيِّيْنَ وَاخْلُفْهُ فِىْ عَقِبِهٖ فِى الْغَابِرِيْنَ وَاغْفِرْلَنَا وَلَهٗ يَارَبَّ الْعَالَمِيْنَ وَافْسَحْ لَهٗ فِىْ قَبْرِهٖ وَنَوِّرْلَهٗ فِيْهِ (رواه مسلم)

(785/313) Umm Salmah رضی الله عنها related that the Prophet ﷺ came (to her house at the time of the death of her husband, Abu Salmah). His (i.e., Abu Salmah's) eyes had remained open; the Prophet ﷺ closed them and said: "When life departs, vision, also, departs with it. (The eyes should therefore, be closed after death)." One hearing it, the members of Abu Salmah's family began to cry very loudly (and in their grief they uttered words that could have the effect of calling down God's Anger on themselves). The Prophet ﷺ, thereupon, said: "O people! Pray for what is good for you because the Angels say *Aameen* on what you are saying. "He, then himself prayed:"O Allah! Forgive Abu Salmah and raise his rank among Your rightly guided bondsmen and protect and support his survivors in his place, and O Lord of the Worlds, forgive him and us and illuminate his grave, and make it spacious." (Muslim)

(٧٨٦/٣١٤) عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ تُصِيْبُهٗ مُصِيْبَةٌ فَيَقُوْلُ مَاامَرَهُ اللّٰهُ بِهٖ اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ

اَجِرْنِیْ فِیْ مُصِیْبَتِیْ وَاخْلُفْ لِیْ خَیْرًا مِنْهَا اِلَّا اَخْلَفَ اللّٰهُ لَهٗ خَیْرًا مِنْهَا فَلَمَّا مَاتَ اَبُوْ سَلَمَةَ قُلْتُ اَیُّ الْمُسْلِمِیْنَ خَیْرٌ مِنْ اَبِیْ سَلَمَةَ اَوَّلُ بَیْتٍ هَاجَرَ اِلٰی رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ثُمَّ اِنِّیْ قُلْتُهَا فَاخْلَفَ اللّٰهُ لِیْ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ . (رواہ مسلم)

(786/314) It is related on the authority of Umm Salmah رضی اللہ عنہا that the Prophet ﷺ said: "When a misfortune befalls a believing bondsman (and he suffers a loss), he should say what he is commanded to say: "*In-na lillaahi wa in-na ilaihi raji'oon. Allahumma ajirni fi musibati wakhluf li khairam minha* (To God we belong and to Him do we return. O God! Recompense me in this misfortune and bestow on me a better thing in place of what has been tken away). God will, then, surely grant him a better thing." (Umm Salmah went on to relate "When my first husband, Abu Salmah died I though who could be better than him. He was the first Muslim to migrate towards the Prophet ﷺ with his family and belongings. Bu I prayed as taught by the Prophet ﷺ and Allah gave him to me in place of Abu Salmah (i.e., the Prophet married me)." (Muslim)

(۷۸۷/۳۱۵) عَنْ حَصِیْنِ ابْنِ وَحْوَحٍ اَنَّ طَلْحَةَ ابْنَ الْبَرَاءِ مَرِضَ فَاَتَاهُ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَعُوْدُهٗ فَقَالَ اِنِّیْ لَا اُرٰی طَلْحَةَ اِلَّا قَدْ حَدَثَ بِهِ الْمَوْتُ فَاٰذِنُوْنِیْ بِهٖ وَعَجِّلُوْا فَاِنَّهٗ لَا یَنْبَغِیْ لِجِیْفَةِ مُسْلِمٍ اَنْ تُحْبَسَ بَیْنَ ظَهْرَانَیْ اَهْلِهٖ . (رواہ ابوداؤد)

(787/315) Husayn bin Wahwah narrated that when Talha bin Bara' fell ill, he said to others: "I feel the time of his death is near. (If he dies), I should be informed and (the bathing and shrunding of his dead body) should be done quickly because it is not proper for the dead body of a Muslim to remin for long in the midst of the family members." (Abu Dawood)

Commentary: It shows that after death has taken place shrouding and burial etc, should be done quickly.

Bewailing And Breast-Beating

It is natural to feel grief at the death of a dear one, to shed tears and to show other spontaneous manifestations of mourning. It

shows that one has not ceased to be human. The *Shari'ah,* as such, has imposed no restiction on it. It commends and appreciates it. But loud lamentation and breast-beating and deliberate bewailing and crying are strictly prohibited. First, these practices are opposed to the spirit of submission to the Divine Will. Secondly, ceremonious mourning amounts to ingratitude and unthankfulness at the priceless gift of thinking and reasoning Allah has conferred upon man. Thirdly, it adds to one's own mental suffering as well as that of others and paralyses, at least for the time being, the faculties of thought and action. Crying and breast-beating, further, is hurtful to the dead body.

(٧٨٨/٣١٦) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ اِشْتَكٰى سَعْدُ بْنُ عُبَادَةَ شَكْوىٰ لَهُ فَاَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ مَعَ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ اَبِىْ وَقَّاصٍ وَعَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِىْ غَاشِيَةٍ فَقَالَ قَدْ قُضِىَ؟ قَالُوْا لَا يَا رَسُوْلَ اللّٰهِ فَبَكَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَاَى الْقَوْمُ بُكَاءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَكَوا فَقَالَ اَلَا تَسْمَعُوْنَ اِنَّ اللّٰهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلٰكِنْ يُعَذِّبُ بِهٰذَا وَاَشَارَ اِلىٰ لِسَانِهٖ اَوْيَرْحَمُ وَاِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ اَهْلِهٖ عَلَيْهِ . (رواه البخارى و مسلم)

(788/316) Abdullah bin Umar ﷺ narrated that when Sa'd bin Ubadah ﷺ fell ill, the Prophet ﷺ came to see him with Abdur Rahman bin Awf ﷺ, Sa'd bin Abu Waqqas ﷺ and Abdullah bin Mas'ud ﷺ. When the Prophet ﷺ came in, he found him in a very critical condition (or in such a condition that many people were surrounding him). The Prophet ﷺ, on seeing it, said: "(He has) passed away." (He might have guessed it from his condition or wanted to enquire from the people who were arond Sa'd bin Ubadah ﷺ whether he had died). "No, Messenger of Allah ﷺ, replied the people. "He is not dead." The Prophet ﷺ, (then), burst into tears and when people saw it, they also, began to cry. He, thereupon, said: "O people! Listen carefully. Allah does not punish upon the tears of the eyes and the grief of the heart (because one has no control over them, and, then, pointing towards the tongue, he added), but He does punish upon the (misconduct) of this tongue (i.e., upon

lamenting and mourning with it) and blesses (those who say *In-na lillaah* .... and beg His forgiveness), and it, too, is a fact that chastisement is inflicted upon the dead body for the bewailment of the family members." (Bukhari and Muslim)

Commentary: The main purport of the above Tradition is that bewailment and loud lamentation should be avoided on the death of anyone. It is a source of the anger and punishment. On the other hand, *In-na lillaa* and other *Kalimah* of prayer and repentance ought to be uttered which are the means of earning His good pleasure. It, also, tells that the dead body is punished for the crying and breast-beating of relatives.

Besides Abdullah bin Umar ﷺ, his father, Umar bin al-Khattab ﷺ, and some other Companions, also, have related that the Prophet ﷺ said so. But Sayyidah Ayshah رضى الله عنها, and, with her, Abdullah bin Abbas ﷺ reject it. In the source-books of this very Tradition — *Sahih Buhari* and *Sahih Muslim* — it is stated that when the narrative of Sayyidina Umar ﷺ and his son, Abdullah bin Umar ﷺ, was mentioned to Sayyidah Ayshah رضى الله عنها in this connection she remrked, "Both of these gentlemen, indeed, are truthful, but in this case, either their memory did not serve them well or they failed to hear or understand correctly what the Prophet ﷺ said. The Prophet ﷺ did never say that." Sayyidah Ayshah رضى الله عنها, also referred in her support, to the Qur'anic verse:

لَاتَزِرُ وَازِرَةٌ وِّزْرَ اُخْرىٰ (النجم ٥٣:٣٨)

That no laden one shall bear anohter's load. (Al-Najm 53:38)

And observed "in this verse the rule has been laid down that no one will be punised for the sin of any other person. How, then, can it be that wailing is done by the members of the family and punishment is meted out to the deceased?"

But the manner in which Sayyidina Umar ﷺ and Abdulah bin Umar ﷺ have related the incident leaves no room for believing that they erred or mistook the emaning of the Prophet's words. At the same time, the argument of Sayyidah Ayshah رضى الله عنها, too, cannot be ignored. Commentators in their attempt to reconcile the two viewpoints have advanced various explanations, the most appealing of which is that the narratives of Sayyidina Umar ﷺ and

Abdullah bin Umar ﷺ appertain to the situation in which the fault or negligence of the deceased, too, had something to do with the wailing of his relatives, as for instance, he might have exhorted them to do so, as the custom was among the Arabs in olden days, or, at least, failed to advise them against it. The same view was been taken by Imam Bukhari as well.

It has, again, been suggested that when people wail over the death of a near kinsman and extol his virtues to the skies, the Angels ask him, "Why, were you really like that?" The same thing has been mentioned in some Traditions also.

Those who want to know more should see Lath al-Mulhn. It must be known that Sa'd bin Ubadah ﷺ recovered from the illness. He died after the Prophet ﷺ had died in hands of Sayyidina Abu Bakr ﷺ or Sayyidina Umar ﷺ.

(٧٨٩/٣١٧) عَنْ اَبِىْ بُرْدَةَ قَالَ اُغْمِىَ عَلٰى اَبِىْ مُوْسٰى فَاَقْبَلَتْ اِمْرَأَتُهٗ اُمُّ عَبْدِاللّٰهِ تَصِيْحُ بِرَنَّةٍ ثُمَّ اَفَاقَ فَقَالَ اَلَمْ تَعْلَمِىْ وَكَانَ يُحَدِّثُهَا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَنَا بَرِىْءٌ مِمَّنْ حَلَقَ وَصَلَقَ وَخَرَقَ .

(رواه البخارى و مسلم و اللفظ المسلم)

(789/317) It is related on the authority of Abu Burda, son of Abu Musa Al-Ash'ari ﷺ, that once Abu Musa (fell ill and became) unconcious upon which his wife, Umm Abdullah, began to cry loudly. Later, as Abu Musa's ﷺ condition improved and he regrained consciousness, he said to her: "Do you not know that hte Prophet ﷺ has declaed that He will have nothing to do with anyone who shaves his head, raises long, sorrowing cries, tears his clohes and follows ways of the Days of ignorance on the occasion of death or any other misfortune?" (Abu Burdah went on to add that Abu Musa Ash'ari ﷺ used, often to relate this saying to his wife). (Bukhari and Muslim)

(٧٩٠/٣١٨) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُوْدَ وَشَقَّ الْجُيُوْبَ وَدَعٰى بِدَعْوَى الْجَاهِلِيَّةِ .

(رواه البخارى)

(790/318) It is related by Abdullah bin Mas'ud ﷺ that the Prophet ﷺ said: "Whoever slaps his cheeks, beats his face and

tears his clothes and bewails in the mannerofthe (polytheistsofold, in moments of loss or grief), isnotoneofus." (Bukhari and Muslim)

Tears of Eyes And Grief And Heart

(۷۹۱/۳۱۹) عَنْ اَنَسٍ قَالَ دَخَلْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰی اَبِیْ سَيْفِ الْقَيْنِ وَكَانَ ظِئْرًا لِاِبْرَاهِيْمَ فَاَخَذَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهٗ وَشَمَّهٗ ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَالِکَ وَاِبْرَاهِيْمُ يَجُوْدُ بِنَفْسِهٖ فَجَعَلَتْ عَيْنَا رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ تَذْرِفَانِ فَقَالَ لَهٗ عَبْدُ الرَّحْمٰنِ ابْنِ عَوْفٍ وَاَنْتَ يَا رَسُوْلَ اللّٰهِ؟ فَقَالَ يَا بْنَ عَوْفٍ اِنَّهَا رَحْمَةٌ ثُمَّ اَتْبَعَهَا بِاُخْرٰی فَقَالَ اِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبُ يَحْزَنُ وَلَا نَقُوْلُ اِلَّا مَا يَرْضٰی رَبُّنَا وَاِنَّا بِفِرَاقِکَ يَا اِبْرَاهِيْمُ لَمَحْزُوْنُوْنَ . (رواه البخاری و مسلم)

(791/319) Anas ﵁ narrated "I went with the Messenger of Allah ﷺ to the house of Abu Saif, the ironmonger. Abu Saif was the husband of the wet-nurse of the Prophet's ﷺ son, Ibrahim ﵁, (and, according to the custom of those days, Ibrahim used ot live with her). The Prophet ﷺ lifted Ibrahin (in his arm) and kissed himand placed his nose (on his cheeks as people do when showing affectin to a child). Afterwards, we went there once (during the last illness of Ibrahim). At that time, Ibrahim ﵁ was on the point of death. Seeing his condition, tears began to flow from the eyes of the Prophet ﷺ. Abdul Rahman bin Awf ﵁ (who believed, owing to ingorance, that the Prophet ﷺ could not be affected by such things) exclaimed: 'You, too, O Messenger of Allah?" The Prophet ﷺ replied: '(There is no harm in it. On the contrary), it is love and sympathy.' Then, as the tears rolled down his cheek, once again, he said: 'The eyes shed tears, and the heart is stricken with grief, but by the tongue I will say only what is pleasing to Allah (i.e., *In-na lillaahi wa in-na liaihi raji'oon*). And O Ibrahim! I am sad at your parting." (Bukhari and Muslim)

Commentary: It shows that the Prophet ﷺ was duly moved by situations of sorrow and suffering, and, he, also, shed tears in such circumstanes. To feel happy at things of joy and sad at events that cause grief and distress is a fundamental characteristic of human beings. If any one behaves differently, it is a failing, not a virtue.

Sheikh Ahmad Farooqi Mujaddid Alf-Thani رحمة الله عليه writes in one o his letter "One the condition of my heart was such that I neither felt happy at things that caused joy nor sad at things that caused grief. During those days I forced myself to look happy or dejected (as the case was)with the intention of complying with the practice of the sacred Prophet ﷺ. Later, the state of indifference disappeared and, now, my condition is that I react in the natural way to sad or joyful events."

Condolence

To grieve in sympathy with any one who is in distress and to try to lessen his grief is a noble quality of the mind. The Prophet ﷺ did so himself, and, also, advised the Companions to share the sorrow of others and express sympathy for them.

(٧٩٢/٣٢٠) عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزّىٰ مُصَابًا فَلَهٗ مِثْلُ اَجْرِهٖ . (رواه الترمذی و ابن ماجة)

(792/320) It is related by Abdullah bin Mas'ud ﷺ that the Messenger of Allah ﷺ said: "whever consoled or comforted a person in distress, for him is the same reward as for the distressed one." (Tirmizi and Ibn Majah)

Sending Food to The Family of The Deceased

On the day of their bereavement, members of the house-hold of the deceased are not in a fit condition to arrange for their meals. Companionship and fellow-feeling, therefore, require that their freinds are relatives send them food.

(٧٩٣/٣٢١) عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِصْنَعُوْا لِآ لِ جَعْفَرٍ طَعَامًا فَقَدْ اَتَاهُمْ مَا يَشْغَلُهُمْ .
(رواه الترمذی و ابوداؤد و ابن ماجه)

(793/321) It is related on the authority of Abdullah bin J'afar ﷺ that when news was recieved of the martyrdom of his father, J'afar bin Abu Talib, the Prophet ﷺ said: "Food should be prepared for J'afar's family. On the receipt of the news they will not be in such a state as to attend to needs like that."

(Tirmizi, Abu Dawood, and Ibn Majah)

Showing Patience at Death

(٧٩٤/٣٢٢) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ مَالِعَبْدِی الْمُؤْمِنِ جَزَاءٌ اِذَا قَبَضْتُ صَفِيَّهُ مِنْ اَهْلِ الدُّنْيَا ثُمَّ اِحْتَسَبَهُ اِلَّا الْجَنَّةَ . (رواه البخاری)

(794/322) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Allah says "When I take away (i.e., send down death upon the dear one of a faithful bondsman (or bondswoman) and he (or she) shows patience (on it) in the hope of recompense, I have no reward for him (or her) save Paradise." (Bukhari)

(٧٩٥/٣٢٣) عَنْ اَبِیْ مُوْسٰی الْاَشْعَرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَاتَ وَلَدُالْعَبْدِ قَالَ اللّٰهُ تَعَالٰی لِمَلَائِكَتِهٖ قَبَضْتُمْ وَلَدَ عَبْدِیْ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ قَبَضْتُمْ ثَمْرَةَ فُوَادِهٖ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ مَاذَا قَالَ عَبْدِیْ فَيَقُوْلُوْنَ حَمِدَكَ وَاسْتَرْجَعَ فَيَقُوْلُ اللّٰهُ اِبْنُوْا لِعَبْدِیْ بَيْتًا فِی الْجَنَّةِ وَسَمُّوْهُ بَيْتَ الْحَمْدِ (رواه احمد والترمذی)

(795/323) It is reported by Sayyidina Abu Musa Al-Ash'ari ﷺ that the Messenger of Allah ﷺ said: "When a child of a slave of Allah dies, He says to His angels, 'Have you taken the soul of the child of My slave?' They say, "Yes!" , so, He says, 'You have taken away the fruit of his heart.' They say, 'Yes'. Then He says, 'What did My slave say?' They reply, 'He praised You and said

إنا لله وإنا إليه راجعون (البقر ٢:١٥٦)

"We belong to Allah and to Him will we return."(al-Baqarah 2:156)

Then Allah says, 'Build for My slave a house in Paradise and call it *Bayt Al-Hamd* (the House of Praise)." (Ahmad, Tirmizi)

A Letter of Condolence by The Prophet ﷺ

(٧٩٦/٣٢٤) عَنْ مُعَاذٍ اَنَّهُ مَاتَ لَهُ اِبْنٌ فَكَتَبَ اِلَيْهِ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّعْزِيَةَ ...... بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

مِنْ مُحَمَّدٍ رَسُوْلِ اللّٰهِ اِلٰی مُعَاذِ بْنِ جَبَلٍ سَلَامٌ عَلَيْكَ فَاِنِّیْ اَحْمَدُ اِلَيْكَ اللّٰهَ

الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ اَمَّا بَعْدُ فَاَعْظَمَ اللّٰهُ لَکَ الْاَجْرَ وَاَلْهَمَکَ الصَّبْرَ وَرَزَقَنَا وَاِیَّاکَ الشُّکْرَ فَاِنَّ اَنْفُسَنَا وَاَمْوَالَنَا وَاَهْلَنَا مِنْ مَوَاهِبِ اللّٰهِ الْهَنِیْئَةِ وَعَوَارِیْهِ الْمُسْتَوْدَعَةِ مَتَّعَکَ اللّٰهُ بِهٖ فِیْ غِبْطَةٍ وَسُرُوْرٍ وَقَبَضَهُ مِنْکَ بِاَجْرٍ کَبِیْرٍ الصَّلٰوةُ وَالرَّحْمَةُ وَالْهُدٰی اِنِ احْتَسَبْتَهُ فَاصْبِرْ وَلَا یُحْبِطْ جَزْعُکَ اَجْرَکَ فَتَنْدَمَ وَاعْلَمْ اَنَّ الْجَزْعَ لَا یَرُدُّ مَیِّتًا وَلَا یَدْفَعُ حُزْنًا وَمَا هُوَ نَازِلٌ فَکَانَ قَد وَالسَّلَامُ .

(رواه الطبرانی فی الکبیر والا وسط)

(796/324) It is related by Mu'az bin Jabal ﷺ that when his son died, the Prophet ﷺ sent him a letter of condolence:

"In the name of Allah the Most Kind, the Most Merciful!

"From Muhammad, the Messenger of Allah ﷺ, to Mu'az bin Jabal

"*Salaamun 'Alaika,*

"First of all, I relate to you the Praises of Allah save Whom there is no deity. (After it), I pray that Allah may recompense you most bounteously on the loss and endue your heart with patience and grant you and me the good fortune to be thankful (to Him) for His favours. Our lives and our possessions and our wives and our childen are the gifts of Allah and the trusts He has placed in our charge. (Your son, also, was a trust fo Allah, given in your keeping). as long as He wished, He gave you the opportunity to profit from him with joy and to make yourself happy, and when He willed, He took back the charge from you. He is going to recompense you with a plentiful reward. (There are glad tidings of) the special favour of Allah and benevolence and guidance from Him if you show patience in the confident expectation of reward and with the intention of willing surrender to His Will. So, O Mu'az, be patient and let not bewailing and loud lamentation ruin th recompense, lest, you feel sorrow (over suffering the loss, and yet, remain depreived of the reward). And, believe it, no dead person returnst (to the earth) by mourning and lamentation, nor does it lessen the grief. And the Command that comes down from Allah shall be fulfilled. In truth, it has been fulfilled (already). Was-Salaam."

Commentary: In the Qur'an good tidings of three things have been given to those who show patience:

أُولَٰئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

(البقره ٢:١٥٧)

Such are they on whom are blessings from their Lord, and mercy. Such are the rightly-guided. (al-Baqarah 2:157)

Alluding to the afore-mentioned verse, the Prophet ﷺ has observed in his letter to Sayyidina Mu'az ؓ that if he remained patient in his bereavement with the propitation of Allah and Divine recompense as the objective, there were for him the glad tidings of the special favour of Allah and mercy and guidance.

Bathing And Shrouding of The Dead Body

The *Shari'ah* has prescribed a precise method of sending off, with proper solemnity and honour, a person who leaves this world for the ultimate abode of the Hereafter through the pathway of death. It is a most cleanly, noble and glady way of doing so. First, the dead body should be washed throughly as a living person takes a bath for making himself clean. Apart from cleansing and pruification, due regard ought to be paid to the proprieties of a bath. The cleansers that are , generally, used in a bath for removing the grime and filthiness should be added to the water used in it. Odorous substances like camphor should, also, be finally mixed with the water so that the dead body becomes fragrant. It should, then, be shrouded in a neat and clean cloth, but wasteful expenditure to be avoided. Afterwards, the funeral prayer has to be offered in which an earnest prayer is made for Divine mercy and forgiveness for the departed soul. People, then, should accompany the corpse to the graveyard to bid it farewell. Lastly, it should aparently, be consinged to the grave reverentially, and, in reality, entrusted to the mercy of Allah.

(٧٩٧/٣٢٥) عَنْ أُمِّ عَطِيَّةَ قَالَتْ دَخَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَغْسِلُ اِبْنَتَهُ فَقَالَ اِغْسِلْنَهَا ثَلَاثًا اَوْخَمْسًا اَوْ اَكْثَرَ مِنْ ذَالِكَ اِنْ رَأَيْتُنَّ ذَالِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِى الْاٰخِرَةِ كَافُوْرًا اَوْشَيْئًا مِنْ كَافُوْرٍ فَاِذَافَرَغْتُنَّ فَأْذِنَّنِىْ فَلَمَّا فَرَغْنَا اٰذَنَّاهُ فَاَلْقٰى اِلَيْنَا حِقْوَهُ فَقَالَ اَشْعِرْ نَهَا اِيَّاهُ وَفِىْ رِوَايَةٍ

اَغْسِلْنَهَا وِتْرًا ثَلَاثًا اَوْخَمْسًا اَوْسَبْعًا وَابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوْءِ مِنْهَا
(رواه البخاری و مسلم)

(797/325) It is related by Um 'Atiya "When we were bathing the Prophet's ﷺ daughter who had died, the Prophet ﷺ came and said to us: 'Bathe her three or five times or even more if you think it proper with water boiled with jujube leaves, and, also, add caphor to it when you bathe the body for the last time, and let me know when you finish.' So, when the bathing was completed, we informed the Prophet ﷺ, then, he threw his *tahbund*[1] towards us and said: 'First of all, dress her in it'." In another version of the same incident, it is stated that the Prophet ﷺ said: "Bathe her odd numbers of times, three, five or seven, and begin with the right side and with parts that are washed in ablution." (Bukhari and Muslim)

Commentary: From the report quoted in *Sahih Muslim*, it appears that it was the Prophet's ﷺ eldest daughter, Sayyidah Zaynab رضی الله عنها, who was married to Abul 'Aas bin Rabi', the bathing and shrouding of whose dead body is described in the above Tradition. She had died in the beginning of 8 A.H., and Umm Atiya Ansariya, who is the narrator of this Tradition and was among those who had given the bath, was a prominent Companion. She always offered herself for such a service and was specially skilled in it. A renowned legist-doctor like Ibn Sireen says that he had learnt the correct way of bathing the dead bodies from her.

The above narrative speaks of bathing the dead body with water boiled with jujube leaves. These have a marked cleansing effect on the body and were used, in olden days, for the same purpose for which we use soap now. What it under lines is that fullest care should be taken to remove dirt from the dead body. For the same reason, it has, also, been stressed that the body should be washed thrice and even more than that, and since odd numbers are more pleasing to Allah, the bathing should be done three or five or even seven times if necessary, and camphor should be added when the body is washed for the last time for it has a very strong, agreeable and long-lasting smell.

The giving by the Prophet ﷺ of his own *Tahbund* for

[1]. A cloth worn round the waist. It is not passed between the legs nor fastned behind.

shrouding the dead body of his daughter — in some reports it is distinctly stated that when the Prophet ﷺ was informed that the bathing had been completed he removed the Tahbund from his body and gave it for shrouding —, with the instruction that it was to be used as an under-garment has induced some authorities to conclude that it is propitious to use the dress etc., of virtuous bondsmen of Allah for such purpose. But to attach an exaggerated importance to these things and grow negligent of one's duties because of a belief like that is, of course erroneous.

It does not show how many pieces of cloth were used for shrouding the Prophet's ﷺ daughter but in *Fath-Baari*, Imam Ibn Hajr has quoted Jauzqi, as an addition to Umm Atiya's رضى الله عنها narrative.

فَكَفَنَّاهَا فِيْ خَمْسَةِ اَثْوَابٍ وَخَمَرْنَا هَا كَمَا يُخَمَرُ الْحَيُّ

"We shrouded her in five clothes and, also, covered her with *Khamar*[1] as is worn by living women."

It is on the basis of it that five pieces of cloth are accepted as Musnoon for shrouding the dead body of a woman.

Shrouding

(٧٩٨/٣٢٦) عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُفِّنَ فِيْ ثَلٰثَةِ اَثْوَابٍ يَمَانِيَّةٍ بِيْضٍ سَحُوْلِيَةٍ لَيْسَ فِيْهَا قَمِيْصٌ وَلَا عَمَامَةٌ. (رواه البخارى و مسلم)

(798/326) It is related by Sayyidah Ayshah رضى الله عنها that (when the Prophet ﷺ died) he was shrouded in three (pieces of) white Yeminite cloth that were Saholi. In these was included neither the shirt nor the head-gear." (Bukhari and Muslim)

Commentary: A ccording to some commentators, Saholi was the name of a place in Yemen which was famous for cloth-weaving. The Prophet ﷺ used to wear Yemenite sheets and when he died, he was, also, shrouded in them. His shroud did not include the shirt or the turban. For the shrouds of men only three peices are required according to the *Shari'ah*.

(٧٩٩/٣٢٧) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَفَنَ

[1]. A cloth worn by Muslim ladies to cover their head and the upper part of the body.

اَحَدُكُمْ اَخَاهُ فَلْيُحْسِنْ كَفَنَهُ. (رواه مسلم)

(799/327) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "When anyone of you gives the shroud to his deceased brother, he should give a good one." (Muslim)

Commentary: It tells that no one possessing the means should shroud a dead person in old and rotten clothes thinking that now he will, after all, be buried in the grave and turn to dust. He should cover him with a good shroud. Reverence for the dead body requires it.

(٨٠٠/٣٢٨) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلْبَسُوْا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَاِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوْا فِيْهَا مَوْتَاكُمْ.

(رواه ابوداؤد و الترمذی و ابن ماجة)

(800/328) It is related on the authority of Abdullah bin Abbas ﷺ that the Prophet ﷺ said: "Wear white clothes; these are good clothes for you; and, also, shroud your dead in them."

(Abu Dawood, Tirmizi and Ibn Majah)

(٨٠١/٣٢٩) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُغَالُوْا فِي الْكَفَنِ فَاِنَّهُ يُسْلَبُ سَرِيْعًا . (رواه ابوداؤد)

(801/329) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "Do not use a very costly shroud for it is going to perish." (Abu Dawood)

Commentary: It shows that just as it is improper to shroud the body in the cloth of a poor quality, while one can afford a better one, it is, also, unjustifiable to use a very expensive cloth.

It is worth remembering that to shroud men in three and women in five pieces of a good, white cloth is applicable only when the family of the deceased can spare the money for it without difficulty or else an old cloth and only one piece of it can, also, suffice and there is nothing to be ashamed of in it.

The Prophet's ﷺ own uncle, Sayyidina Hamza ﷺ, who had been killed in the Ballte of Badr was shrouded in a single piece of cloth which was so small that it could not cover the whole body. If the head was covered, the feet became bare, and if the feet were covered, the head became bare. At last, at the command of the

Prophet ﷺ, the head was covered with it and the feet with the grass of Izkhar and he was buried in that condition.

Following The Funeral Procession And Offering The Funeral Prayer

(٨٠٢/٣٣٠) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ اِيْمَانًا وَ اَحْتِسَابًا وَكَانَ مَعَهُ حَتّٰى يُصَلِّیْ عَلَيْهَا وَيُفْرَغُ مِنْ دَفْنِهَا فَاِنَّهُ يَرْجِعُ مِنَ الْاَجْرِ بِقِيْرَا طَيْنِ كُلُّ قِيْرَاطٍ مِثْلُ اُحُدٍ وَمَنْ صَلّٰى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ اَنْ تُدْفَنَ فَاِنَّهُ يَرْجِعُ بِقِيْرَاطٍ . (رواه البخاری و مسلم)

(802/330) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever, with the attribute of Faith and the intent to earn the Divine reward, follows the funeral procession of a Muslim and remains with the dead body till the funeral prayer is observed and the burial is completed, he will return home with two Qirats of reward, each of which, so to say, will be equal to the Mount of Uhud, and whoever departs after offering the funeral prayers (and does not stay on for the burial), he will return with only are (such-like) Qirat of reward."

(Bukahri and Muslim)

Commentary: Evidently, the object of this Tradition is to induce people to accompany the bier and take part in the funeral prayer and burial.

Qirat was an Arab coin worth one-twelfth of a dirham or two pice in Indian money. Since, in those days, the labourers were paid in *Qirat*, the Prophet ﷺ has used the same expression. At the same time, he has made it clear that it should not be taken for the *Qirat* of this world. It was the *Qirat* of the reward of the Hereafter which, as compared to it, will be as big as the Mount of Uhud.

The Prophet ﷺ has, further, emphasised that the reward will be obtained only when the wohle thing is carried out as a religious duty and for the sake of earning Divine recompense, that it, is prompted mainly by a firm belief in the word of Allah and what the Prophet ﷺ has said or revealed and inconfident expectation of the reward of the Hereafter. Thus, if anyone follows the fuenral procession and participates in the funeral prayer and the burial simply out of the considerations of relationship or affection or with

the object of pleasing the family of the deceased and is not mindful of the command of Allah and the Prophet ﷺ and the reward on the Day of Final Judgement, he will not be worthy of it.

Walking at a Brisk Pace With The Bier And Need For Dispatch

(٨٠٣/٣٣١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِسْرَعُوْا بِالْجَنَازَةِ فَاِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُوْنَهَا اِلَيْهِ وَاِنْ تَكُ سِوٰى ذَالِكَ فَشَرٌّ تَضَعُوْنَهُ عَنْ رِقَابِكُمْ . (رواه البخارى و مسلم)

(803/331) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Take the dead body (for burial) at a brisk pace. If he is virtuous, (the grave for him) is (a) good (destination), and you will make him attain it in a short time (by walking briskly), and if he is otherwise (i.e., not a virtuous person) then there is an evil (load on your shoulders). You will remove it (quickly) from you shoulders (by moving with greater speed)." (Bukhari and Muslim)

Commentary: It shows that the burial should be expedited as quick as possible and unnecessary delay avoided in bathing and shrouding the dead body. When the bier is taken to the graveyard, those carrying it should not, needlessly, move slowly but at a reasonably brisk pace.

Funeral Prayer And Solemn Entreaty For The Deceased

(٨٠٤/٣٣٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَاَخْلِصُوْا لَهُ الدُّعَاءَ . (رواه ابوداؤد و ابن ماجه)

(804/332) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whenever you offer funeral prayer of anyone, pray earnestly for him." (Abu Dawood and Ibn Majah)

Commetnary: The chief purpose of a funeral prayer is the making of supplication for the departed soul. The glorification of Allah after the first *Takbir* and *Durood* after the second, in fact, are a prelude to supplication. The supplications the Prophet ﷺ made in

the funeral prayer, which are given in the folowing Traditions, are most suitable for the occasion.

(٨٠٥/٣٣٣) عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى جَنَازَةٍ فَحَفِظْتُ مِنْ دُعَائِهٖ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاكْرِمْ نُزُلَهٗ وَوَسِّعْ مُدْخَلَهٗ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ وَنَقِّهٖ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهٖ وَاَهْلًا خَيْرًا مِنْ اَهْلِهٖ وَزَوْجًا خَيْرًا مِنْ زَوْجِهٖ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ قَالَ حَتّٰى تَمَنَّيْتُ اَنْ اَكُوْنَ اَنَا ذَالِكَ الْمَيِّتَ. (رواه مسلم)

(805/333) Awf bin Maalik ﷺ narrated that "the Messenger of Allah ﷺ offered the funeral prayer of a person who had died and he remembered the words of the supplication (he made in it for the deceased). He beseeched Allah (in these words):

اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاكْرِمْ نُزُلَهٗ وَوَسِّعْ مُدْخَلَهٗ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ وَنَقِّهٖ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهٖ وَاَهْلًا خَيْرًا مِنْ اَهْلِهٖ وَزَوْجًا خَيْرًا مِنْ زَوْجِهٖ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ

Allaahummaghfirlahu wa arhamhu wa 'aafihi wa' afu 'anhu wa ikrim nuzulahu wa was-si'a mud-khlalahu waghsilhu bil-ma-i wath-thalji wal-bardi wa naqqihi minal khataya kama naqaitath thaubal-abyadhu minad-danasi wa abdilhu daaran Khairan min daarihi wa ahlan khairan min ahlihi wa zaujan khairan min zaujihi wa adkhil-hul-jan-ata wa 'a-izhu min 'azaabil qabri wa min -azaabin-nar

(O Allah! Forgive this, bondsman, bestow Your blessings on him; favour him with safety; pardon him; extend respectful hospitality to him; widen the grave for him; (instead of the Fire of Hell and its scorching heat) give him a bath of water, ice and hail (and make him cool), and purify him from the filthiness of sin as You have made white cloth clean of dirt; and grant him and good above of the Hereafter in place of the above of this world, and a good household in place of his own household, and a good spouse in place of his own spouse; and save him from the chastisement of Hell and firm the chastisement of the grave).

(The narrator, 'Awf bin Maalik, adds that on hearing this supplication,) he wished that it was his dead body)." (Muslim)

(٨٠٦/٣٣٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى عَلَى الْجَنَازَةِ قَالَ اَللّٰهُمَّ اغْفِرْلِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِ نَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تُحْرِمْنَا اَجْرَهٗ وَلَا تَفْتِنَّا بَعْدَهٗ .

(رواه احمد و ابوداؤد و الترمذی و ابن ماجه)

(806/334) I is related by Abu Hurayrah ﷺ that when the Messenger of Allah ﷺ offered prayer on a dead body he used to supplicate, in these words: *Allahummaghfir lihiyyina wa maiyyitina wa shaahidina wa gha-ibina wa sagheerina wa kabeeri-na wa zakarina wa onthaana. Allahumma ahyaitahu min-na fa-anyeehi 'alal-islami wa man tawaffaitahu min-na fatawafahu alal-imaan. Allahumma laa tuhrimna ajrahu wa laa taf-tinna b'adahu* (O Allah! Forgive our dead and living, present and absent, old and young, men and women--all and everyone. O Allah! Whoever of us You may keep alive, keep him alive in the state of Islam, and whoever of us You may take away from this world, take him away in the state of Faith. O Allah! Deprive us not of recompense on his death in hereafter nor plunge us in trial and mischief in the world after him).

(Musnad Ahmad Abu Dawood, Tirmizi and Ibn Majah)

(٨٠٧/٣٣٥)عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى رَجُلٍ مِنَ الْمُسْلِمِيْنَ فَسَمِعْتُهٗ يَقُوْلُ اَللّٰهُمَّ اِنَّ فُلَانَ بْنَ فُلَانٍ فِيْ ذِمَّتِکَ وَحَبْلِ جِوَارِکَ فَقِهٖ مِنْ فِتْنَةِ الْقَبْرِوَعَذَابِ النَّارِوَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ اِنَّکَ اَنْتَ الْغَفُوْرُالرَّحِيْمُ.(رواه ابو داؤد و ابن ماجه)

(807/335) It is related by Wathilah bin al-Asqa' "The Messenger of Allah ﷺ led the funeral prayer of a Muslim. I heard that, he suppicated: *Allahumma in-na falaanab na fulaanin fi zimmatika wa habli jaarika faqihi min fitnatul qabri wa 'azaabin-naari wa anta ahlul wafa-i-walhaqqi. Allahummaghfirlihu wa arhamhu in-naka antalghafoorur raheem* (O Allah! This bondsman of Yours, so-and-so, son of so-and-so, is in Your refuge and protection. Keep him safe from the mishceief of the grave and

the punishment of Hell. You are the One Who Keeps His promise in Truth. You are Oft-forgiving, Merciful)."

(Abu Dawood and Ibn Majah)

Commentary: Other supplication, also, are reported to have been made by the Prophet ﷺ during the funeral prayer but the three mentioned above are more popular. One, however, is free to recite any one or several of them.

The narrative of Wathilah bin Asqa' shows that the prophet ﷺ used to make these supplications so loudly that the Companions heard them and preserved them for posterity. The Prophet ﷺ, often, said some supplication in prayers with a loud voice so that others could hear and learn them by heart. The saying aloud of these supplication in the funeral prayer, probably, was for the same reason, otherwise, as a general principle, it is better to make entreaties to Allah quiet. In the Qur'an, too, it is stated:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً (الاعراف ٧:٢٠٥)

And do thou remember thy Lord within thyself humbly and with awe, below thy breath. (Al-'Araf 7:205)

Propitiousnes of A Large Number of Men Participating in Funeral Prayer

(٨٠٨/٣٣٦) عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مَيِّتٍ تُصَلِّيْ عَلَيْهِ اُمَّةٌ مِنَ الْمُسْلِمِيْنَ يَبْلُغُوْنَ مِائَةً كُلُّهُمْ يَشْفَعُوْنَ لَهُ اِلَّا شُفِّعُوْا فِيْهِ.

(رواه مسلم)

(808/336) It is related by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ said: "The dead body on which a large number of Muslims as many as a hundred — offer prayer and plead solemnly with Allah on behalf of the deceased (i.e., pray for mercy and forgiveness for him), their prayer and intercession will, positively, be granted." (Muslim)

(٨٠٩/٣٣٧) عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِاللّٰهِ ابْنِ عَبَّاسٍ اَنَّهُ مَاتَ لَهُ ابْنٌ بِقُدَيْدٍ اَوْ بِعُسْفَانَ فَقَالَ يَا كُرَيْبُ اُنْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ قَالَ خَرَجْتُ فَاِذَا نَاسٌ قَدِ اجْتَمَعُوْا لَهُ فَاَخْبَرْتُهُ فَقَالَ تَقُوْلُ هُمْ اَرْبَعُوْنَ قَالَ نَعَمْ قَالَ اَخْرِجُوْهُ

فَاِنِّیْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوْتُ فَيَقُوْمُ عَلٰى جَنَازَتِهٖ اَرْبَعُوْنَ رَجُلًا لَا يُشْرِكُوْنَ بِاللّٰهِ شَيْئًا اِلَّا شَفَّعَهُمُ اللّٰهُ فِيْهِ .
(رواه مسلم)

(809/337) The freed slave of Abdullah bin Abbas ﷺ, Khrayb, a Taba'ee, narrated "A son of Abdullah bin Abbas died at Qudayd or Usfa. (When some people had assembled), Abdullah bin Abbas told me to go and have a look at them. So, I went out and saw that a good number of men had collected. When I inoformed him about it, he asked; 'Do you think there are forty of them?' 'Yes (I am sure they are forty)', I replied. Abdullah bin Abbas ﷺ said: Now take out the dead body. I have heard the Prophet ﷺ say that if a Muslim dies and forty persons whose lives are wholly free from polytheism offer his funeral prayer (and, they ask for forgiveness for him), Allah, surely, grants their prayer and inercession on behalf of the deceased." (Muslim)

Commentary: Qudaid was a town lying on the road between Makkah and Madinah, near Rabigh, and Usfan was the name of a settlement between Makkah and Rabigh, some 30 miles from Makkah. The narrator is not sure at which of the two places Abdullah bin Abbas's ﷺ son had died.

(٨١٠/٢٣٨) عَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَمُوْتُ فَيُصَلِّيْ عَلَيْهِ ثَلٰثَةُ صُفُوْفٍ مِنَ الْمُسْلِمِيْنَ اِلَّا اَوْجَبَ فَكَانَ مَالِكٌ اِذَا اسْتَقَلَّ اَهْلَ الْجَنَازَةِ جَزَّ أَهُمْ ثَلٰثَةَ صُفُوْفٍ لِهٰذَا الْحَدِيْثِ.
(رواه ابوداؤد)

(810/338) It is related on the authority of Maalik bin Hubayrah ﷺ that he heard the Prophet ﷺ say: "If a Muslim bondsman dies and three rows of Muslims offer his funeral prayer (and beseech Allah, to forgive his sins and grant him Paradise), Allah, surely, makes forgiveness and Paradise his due." Merthad Yazni who related this Tradition on the authority of Maalik bin Hubayrah, adds that) it was the practice of Maalik bin Hubayrah when he felt that the number of participants in a funeral prayer was not much he divided them into three rows in light of this saying. (Abu Dawood)

Commentary: Confident expectation of the acceptance of the

supplication for forgiveness and Paradise has been expressed, in the first saying, on the participation of a hundred Muslims in the funeral prayer, in the second, of forty Muslims, and, in the third, of three rows of them. Apparently, it was inspired to the Prophet by Allah on three different occasions. At first, he was told that if a hundred Muslims offered up the funeral prayer of a Believer, and, supplicated, on his behalf, forgiveness and mercy, Allah will, certainly, grant it, then the number was reduced to forty, and, then again, to three rows.

Nevertheless, the above narrative distinctly shows that it is good and a means of felicity and propitiousness that a large number of Muslims participate in the funeral prayer. Endeavour should, therefore be made, to a reasonable extent, to arrange for it.

Burial

(٨١١/٣٣٩) عَنْ عَامِرِ بْنِ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ اَنَّ سَعْدَ بْنِ اَبِى وَقَّاصٍ قَالَ فِىْ مَرَضِهٖ الَّذِىْ هَلَكَ فِيْهِ اَلْحِدُوْلِىْ لَحْدًا وَاَنْصِبُو عَلَى اللَّبِنَ نَصْبًا كَمَا صُنِعَ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . (رواه مسلم)

(811/339) 'Aamir bin Sa'd bin Abu Waqqas ﷺ, narrated "My father, (Sa'd bin Abu Waqqas ﷺ) had willed, during his last illness, that a grave with a niche in the side should be prepared for him and unbaked bricks placed in an upright position to seal it, as had been done for the Prophet ﷺ." (Muslim)

Commentary: It shows that the better and more proper way of preparing the grave was that a niche was dug in its side (in which the dead body was deposited), and it was closed with unbreaked bricks. The grave of the Prophet ﷺ was made in the same way. But should the soil be so soft that a grave of this kind cannot be dug, the other type of grave (i.e., the straight one) should be made which is called, Shiqq. From varios accounts it appears that both kinds of graves were dug, as the circumstances required, during the days of the Prophet ﷺ. But a grave with a small recess on one of its side is preferable.

(٨١٢/٣٤٠) عَنْ هِشَامِ بْنِ عَامِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ اُحُدٍ

اِحْفِرُوْا وَاَوْسِعُوْا وَاَعْمِقُوْا وَاَحْسِنُوْا وَادْفُنُوا الْاِثْنَيْنِ وَالثَّلٰثَةَ فِىْ قَبْرٍ وَاحِدٍ وَقَدِّمُوْا اَكْثَرَهُمْ قُرْاٰنًا . (رواه احمد و الترمذى و ابوداؤد و النسائى)

(812/340) It is related on the authority of Hisham bin 'Aamir ﷺ that, on the day of Uhud, the Prophet ﷺ said: "Dig graves (for the martyrs) and make them wide and deep and prepare them well and bury two or three in one grave, and, among them, give perference to him who has more of the Qur'an."

(Musnad Ahmad, Tirmizi, Abu Dawood and Nasai)

Commentary: In the Battle of Uhud about 70 Companions were killed and it was not easy to dig a grave for everyone of them. Besides, the Prophet ﷺ, also, had to set a precedent for such a situation. He, therefore, ordered two or three martyrs to be buried together in one grave which was to be deep as well wide. It was, further, indicated by him that when more than one martyr was buried in a single grave, he should be the first to be deposited in it and placed in the direction of the qibla who knew more of the Qur'an. On the strength of this Tradition, the principle has been enunciated that seveal corpses can be buried in one grave in a war or other extra-ordianary circumstances.

(٨١٣/٣٤١) عَنْ اِبْنِ عُمَرَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَدْخِلَ الْمَيِّتَ الْقَبْرَ وَقَالَ بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ . وَفِىْ رِوَايَةٍ وَعَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ . (رواه احمد و الترمذى و ابن ماجة و ابو داؤد)

(813/341) Abdullah bin Umar ﷺ related to us that when the Prophet ﷺ lowered a dead body in the grave (or a dead body was lowered into it), he used to say: "*Bismillahi wa billaahi 'ala millati rasulillah* (We bury him in the name of Allah and with His help and in accordance with the way of the followers of His Messenger". (In some other versions of the same Tradition *'Ala Sunnati rasulillah* has been mentioned in place of *'Ala millati rasulillah*). (Musnad Ahmad, Tirmizi, Ibn Majah and Abu Dawood)

(٨١٤/٣٤٢) عَنْ جَعْفَرِبْنِ مُحَمَّدٍعَنْ اَبِيْهِ مُرْسَلًاعَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَثٰى عَلَى الْمَيِّتِ ثَلٰثَ حَثَيَاتٍ بِيَدَيْهِ جَمِيْعًا وَاَنَّهُ رَشَّ عَلٰى قَبْرِابْنِهٖ اِبْرَاهِيْمَ وَوَضَعَ عَلَيْهِ حَصْبَاءَ. (رواه البغوى فى شرح السنه)

(814/342) It is related, by way of Irsal, by J'afar Sadiq رحمة الله عليه, on the authority of his father, Muhammad Baqar رحمة الله عليه, that the Messenger of Allah ﷺ took dust thrice in both of his hands joind together and threw it on a dead body (i.e., on its grave at the time of burial), and he poured water (or had it poured) on the grave of his son, Ibrahim, and caused gravel to be laid on it." (Sharh-us-Sunnah)

(٨١٥/٣٤٣) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا مَاتَ اَحَدُ كُمْ فَلَا تَحْبِسُوْهُ وَاَسْرِعُوْا بِهٖ اِلٰى قَبْرِهٖ وَيُقْرَءُ عِنْدَ رَأْسِهٖ فَاتِحَةُ الْبَقَرَةِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ الْبَقَرَةِ .

(رواه البيهقى فى شعب الايمان و قال و الصحيح انه موقوف عليه)

(815/343) Abdullah bin Umar ﷺ related "I heard the Prophet ﷺ say: 'When anyone of you dies, do not retain his corpse in the house for a long time, but make haste in taking it to the grave and burying it, and (after the burial) recite the opening verse of surah *Al-Baqarah* (up to Muflihoon) on the side of the head and concluding verses of it (from Aamanar rasul up to the end) on the side of the feet'." (This Tradition has been quoted by Baihaqi in *Sh'ab-el-Imam* with the remark that, in fact, these are the words of Abdullah bin Umar ﷺ and there is no documentary evidence on the basis of which they can be attributed to the sacred Prophet ﷺ.

Commentary: The instruction not to delay the burial unnecessarily is contained in a number of Traditions of the Prophet ﷺ. As for the recitation of the opening and concluding verses of *Sura Al-Baqarah* at the grave, Ibn Umar ﷺ could, not have prescribed it on his own. He must have learnt it from the Prophet ﷺ. Thus, though the documentary evidence of the transmission of this Tradition may not be available, it falls in the category of *Marfroo*[1] according to the criteria laid down by the scholars of the Traditions and the jurists.

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❶. Meaning a Tradition whose authenticity is established by an unbroken chain of transmission right up to the Prophet ﷺ.

Graves

(٨١٦/٣٤٤) عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُجَصَّصَ الْقَبرُ وَاَنْ يُبْنٰى عَلَيْهِ وَاَنْ يُقْعَدَ عَلَيْهِ . (رواه مسلم)

(816/344) It is related by Jabir ﷺ that "The Messenger of Allah ﷺ has ordered against making a solid grave by plastering it with lime or erecting a building over it or sitting on it." (Muslim)

Commentary: Concerning the grave, the doctrinal point of the *Shari'ah,* on the one hand, is that it should be regarded with respect because of its association with the dead and everything that is desecratory to it is prohibited — that is why, it has been frobidden in the above saying to sit on it — and, on the other, that it should be plain and simple, arousng in the heart of the viewer the realisation of the transitoriness of the world and an earnest anxiety for the Hereafter. It is for this later reason that it has been disallowed to build it at a solid, permanent or imposing sturcture or to erect a monument or any other building over it. Another wisdom of it is that when a grave will be plain, clay-built and unornamented, people with a polytheistic disposition will not be tempted to turn it into a place of worship. We, thus, find that absurd and un-Islamic practices are not carried out where the graves of the Companions ﷺ, spiritual mentors رحمة الله عليهم and other high-souled men have, in compliance with this command, been built of clay and kept strictly unadorned while most undesirable things are witnessed where mausoleums have been erected over the graves of holy men.

(٨١٧/٢٤٥) عَنْ اَبِىْ مَرْثَدٍ الْغَنَوِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوْا عَلَى الْقُبُوْرِ وَلَا تَصَلُّوْا اِلَيْهَا (رواه البخارى)

(817/345) It is related by Abi Marthad Ghanawi that the Messenger of Allah ﷺ said: "Neither sit on the graves nor offer prayer with your face turned towards them." (Muslim)

Commentary: It is not only an act of irreverence to sit on a grave, but as we shall see in the next Tradition, also hurtful to the occupier. The object of restraining people from offering prayer facing the grave was to guard them even against the semblance of

polytheism.

(٨١٨/٣٤٦) عَنْ عَمْرِو بْنِ حَزْمٍ قَالَ رَاٰنِیَ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلٰی قَبْرٍ فَقَالَ لَا تُؤْذِ صَاحِبَ هٰذَا الْقَبْرِ اَوْلَا تُؤْذِهٖ. (رواه احمد)

(818/346) Amr bin Hazim related "Once on seeing me reclining on a grave, the Prophet ﷺ remarked: 'Do nto hurt its occupier."
(Musnad Ahmad)

Visiting The Graves

(٨١٩/٣٤٧) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا فَاِنَّهَا تُزَهِّدُ فِی الدُّنْيَا وَتُذَكِّرُ الْاٰخِرَةَ. (رواه ابن ماجة)

(819/347) It is related by Abdullah bin Mas'ud ؓ that the Messenger of Allah ﷺ said: "I had forbidden you from visiting the graves. Now, I allow you to visit them for it promotes disinterestedness in the material world and solicitude for the Hereafter." (Ibn Majah)

Commentary: In the beginning when the Muslims had only recently come out of the fold of paganism and the creed of Divine Unity as not firmly entrenched in their hearts, the Prophet ﷺ had prohibited the visiting of the graves to them because there lay the risk of their slipping back into the folly of polytheism and tomb-worship. But as they grew into staunch believers in Monotheism and revulsion to all forms of polytheism became a part of their nature and it was feared no more that by visiting the graves they would lapse back into polytheistic beliefs and observances, it was permitted to them. It was, however, made clear that permission was given because visiting of the graves was helpful in making a man think less of worldly desires and interests and more of afterlife.

The above Tradition, also, underlines a fundamental principle of the Islamic Canonic law that if there is an aspect of goodness in anything but it, also, possesses the possibility of a grave harm, the element of virtue will be ignored and it will be prohibited. But it, at any time the circumstances alter and the fear of injuriousness

disappears, it will be permitted.

Salutation To Occupiers of Graves

(٨٢٠/٣٤٨) عَنْ بُرَيْدَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ اِذَا خَرَجُوْا اِلَى الْمَقَابِرِ "اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَاِنَّا اِنْشَاءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ نَسْئَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ. (رواه مسلم)

(820/348) It is related on the authority of Buraydah ﷺ that the Messenger of Allah ﷺ used to instruct the Companions ﷺ that when they visited the graves, they should greet their occupiers and pray for them in these words: *As-salaamu alaikum ahl-ad-dayari minal momineena wa muslimeena wa in-na insha Allahu bikum lalaahiqoona nas-alullaahu lama wa lakumul 'aafiyati* (Peace be on you, the dwellers of these abodes, among thruthful Believers and Muslims! Allah willing we are going to join you. We pray to Him and beseech Him for peace and safety for ourselves and for you.) (Muslim)

(٨٢١/٣٤٩) عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقُبُوْرٍ بِالْمَدِيْنَةِ فَاَقْبَلَ عَلَيْهِمْ بِوَجْهِهٖ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُاللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ. (رواه الترمذى)

(821/349) It is related by Abdullah bin Abbas ﷺ that the Prophet ﷺ happend to pass by some graves in Madinah. He turned his face towards them and said: *"As-salaamu alaikum yaa ahlal quboori, yaghfirullaahu lanaa wa lakum antum salafuna wa nahnu bil asari* (Peace be on you, O occupiers of the graves! May Allah forgive us and you. You have preceded us; we are coming after you). (Tirmizi)

Commentary: There is a slight difference in the phraseology of the formulas of prayer and supplication for the occupiers of graves indicated in the two Traditions. But their substance is the same. They simply contain salutation and supplication of mercy for them and the remembrance of one's own death. These two considerations should be the main object of paying a visit to anyone's grave.

Consigning Reward to The dead (*Isaal Sawab*)

A way of doing service to the dead is to pray to Allah to forgive them their sins and to show them mercy. It is, also, the chief aim and purpose of the funeral prayer, and, as we have seen, in the Traditions appertaining to the visiting of the graves, too, the supplication for forgiveness has been made for those buried in them along with salutation. Apart from it, another method taught by the prophet ﷺ is to do an act of charity or any other noble deed on behalf of the dead and make a gift of the Divine recompense thereon to them. This is what is, commonly, meant by consigning reward.

(٨٢٢/٣٥٠) عَنِ ابْنِ عَبَّاسٍ اَنَّ سَعْدَ بْنَ عُبَادَةَ تُوُفِّيَتْ اُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اُمِّىْ تُوُفِّيَتْ وَاَنَا غَائِبٌ عَنْهَا اَيَنْفَعُهَا شَيْئٌ اِنْ تَصَدَّقْتُ بِهٖ عَنْهَا قَالَ نَعَمْ قَالَ فَاِنِّىْ اُشْهِدُكَ اَنَّ حَائِطِى الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا.

(رواه البخارى)

(822/350) It is related on the authority of Abdullah bin Abbas رضي الله عنه that the death of Sa'd bin Ubadah's mother took place at a time when he was not present. (He had gone on a military expedition with the Prophet ﷺ). (On his return), Sa'd bin Ubadah said to the Prophet ﷺ: "O Messenger of Allah ﷺ My mother had died during my absence. Now, if I give away something in charity, will it be of service to her (i.e., will the Divine reward on it reach her)?" "Yes", replied the Prophet ﷺ. "It will reach her". Then, Sa'd bin Ubadah said, "I make you a witness that I have given away my orchard (called, *Mikhzaaf*) in charity on behalf of my mother. (Bukhari)

Commentary: The above Tradition, positively, settles the issue of *Isaal*[1] *Sawaab*. Another Tradition conveying almost the same meaning is quoted in *Bukhari* and *Muslim*, on the authority of Sayyidah Ayshah رضى الله عنها in which though the name of Sa'd bin Ubadah does not appear, the authorities believe that it is related to the aforementioned incident.

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❶. Isaal, literally, means to convey; to pass forward; to send; to transfer; to make over to another. In Islamic usage, Isaal Sawaab denotes conveying or making over the Divine reward on a good deed to the dead.

(۸۲۳/۳۵۱) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ الْعَاصَ بْنَ وَائِلٍ اَوْصٰى اَنْ يُعْتَقَ عَنْهُ مِائَةَ رَقَبَةٍ فَاَعْتَقَ اِبْنُهٗ هِشَامٌ خَمْسِيْنَ رَقَبَةً فَاَرَادَابْنُهٗ عَمْرٌو اَنْ يُعْتِقَ عَنْهُ الْخَمْسِيْنَ الْبَاقِيَةَ فَقَالَ حَتّٰى اَسْاَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اَبِيْ اَوْصٰى بِعِتْقِ مِائَةِ رَقَبَةٍ وَاِنَّ هِشَامًا اَعْتَقَ عَنْهُ خَمْسِيْنَ وَبَقِيَتْ عَلَيْهِ خَمْسُوْنَ رَقَبَةً اَفَاُعْتِقُ عَنْهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهٗ لَوْ كَانَ مُسْلِمًا فَاَعْتَقْتُمْ عَنْهُ اَوْتَصَدَّقْتُمْ عَنْهُ اَوْ حَجَجْتُمْ عَنْهُ بَلَغَهٗ ذَالِكَ . (رواه ابو داؤد)

(823/351) It is related by Abdullah bin 'Amr bin al-'Aas that his grandfather, 'Aas bin Waii (who had not embraced Islam) had told his sons to set one hundred slaves at liberty on his behalf (after his death). (So), one of his sons, Hishaam bin al-'Aas, freed fifty slaves (as his share of the obligation), and (the other son), 'Amr bin al-'Aas, also, decided to release the remaining fifty slaves, but he thought that he would, first, seek the Prophet's ﷺ advice. He went to the Prophet ﷺ and said: "Our father had advised (us) to set one hundred slaves free (after his death), and my brother, Hishaam, has freed (his share of) fifty slaves on his own behalf. Now, fifty remain, and I want to know whether I should (also) set them at liberty in the name of my father." The Prophet ﷺ replied: "Had your father died in the state of Faith and Islam then if you freed the slaves or did charity or performed the *Hajj* (on his behalf) the Divine reward on these acts would have reached him." (Bukhari)

Commentary: This Tradition is very clear regarding *Isaal Sawaab* (Consiging reward). In it, besides charity, the *Hajj* is, also, mentioned as a means to convey or make over the Divine reward to the dead and, in another version of the same Tradition related in *Musnad Ahmad*, fasting is stated in place of the *Hajj*.

Anyway, it lays it down as a general principle that Divine recompense can be conveyed or passed forward to the dead through all these virtuous deeds but it is subject to the essential condition of Faith and Islam.